

EVANGELICAL
1923
YEARBOOK



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ST. LOUIS

CHICAGO

Evangelical Year-Book

FOR THE YEAR OF OUR LORD

— 1923 —

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by the
German Evangelical Synod of North America

Dear Lord and Father of mankind,
Forgive our fev'rish ways!
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper rev'rence praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe thru the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, its heats expire;
Speak thru the earthquake, wind, and fire,
O still small voice of calm!

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The Year 1923

The year 1923 A. D. is a common year of 365 days. Of the Jewish era it is the 5684th; of the Mohammedan the 1341st. Since the beginning of the Reformation it is the 406th, and since the beginning of American independence it is the 147th.

Eclipses

In the year 1923 there will be four eclipses, two of the sun, and two of the moon.

1. A partial eclipse of the moon, March 2nd, 7:13 P. M., visible in the Middle West.
2. An annular eclipse of the sun, March 17th, invisible in the Middle West.
3. A partial eclipse of the moon, August 26th, 2:12 A. M., visible in the Middle West.
4. A total eclipse of the sun, September 10th, 2:22 P. M., visible in the Middle West as a partial eclipse.

An annular eclipse is one in which the whole face of the sun is covered, with the exception of a small ring-like border. In a total eclipse the entire face disappears gradually for a certain length of time, to appear again, just as gradually, but in the opposite direction.

The Planets

Morning Stars, West of Sun

Mercury: January 28th to April 8th; May 28th to June 22nd; September 28th to November 15th.

Venus: January 1st to September 10th.

Mars: August 8th to end of year.

Jupiter: January 1st to May 5th; November 22nd to end of year.

Saturn: January 1st to April 7th; October 17th to end of year.

Evening Stars, East of Sun

Mercury: January 1st to 28th; April 8th to May 28th; July 22nd to September 28th; November 15th to end of year.

Venus: September 10th to end of year.

Mars: January 1st to August 8th.

Jupiter: May 5th to November 22nd.

Saturn: April 7th to October 17th.

Dates for Easter, Until 1930

1923	April 1	1927	April 17
1924	April 20	1928	April 8
1925	April 12	1929	Mar. 31
1926	April 4	1930	April 20



Lord, from this year more service win,
More glory, more delight;
O make its hours less sad with sin,
Its days with Thee more bright.

Week	Days Month	January 1923		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises H M	sets H M	rises H M
M	1	<i>New Year's Day</i>	Gen. 1: 1-2: 3	7.18	4.49	4.00
T	2	Wilhelm Loehe † 1872	Isa. 40: 18-27	7.18	4.50	4.54
W	3	Gordius † 303	Col. 1: 12-19	7.18	4.50	5.53
T	4	Moses Stuart † 1852	Rev. 4: 9-11	7.18	4.51	6.56
F	5	Johann Hess † 1547	Isa. 65: 17-24	7.18	4.52	8.03
S	6	<i>Epiphany</i>	Psa. 8	7.18	4.53	9.10
1 First Sunday after Epiphany Rom. 12: 1-5; Luke 2: 41-52						
S	7	Widukind baptized 785	John 1: 1-10	7.18	4.54	10.18
M	8	Battle of New Orleans 1815	Gen. 3: 1-12	7.18	4.55	11.25
T	9	Galileo Galilei † 1642	Rom. 6: 12-18	7.18	4.56	A.M.
W	10	Karl von Linné † 1778	1 John 1: 5-10	7.18	4.57	0.31
T	11	Francis S. Key † 1843	James 4: 8-17	7.18	4.58	1.38
F	12	Johann H. Pestalozzi 1746	Rom. 6: 19-23	7.18	4.59	2.44
S	13	George Fox † 1691	Luke 5: 21-25	7.17	5.00	3.47
2 Second Sunday after Epiphany Rom. 12: 6-16; John 2: 1-11						
S	14	Edmund Halley † 1742	Luke 15: 1-10	7.17	5.01	4.48
M	15	St. L. Deac. Home dedi. 1893	Gen. 4: 1-15	7.17	5.02	5.45
T	16	Johann A. Neander 1789	1 John 3: 1-15	7.17	5.03	6.36
W	17	Benjamin Franklin 1706	Eph. 4: 25-32	7.17	5.04	Sets
T	18	Daniel Webster 1782	Jude 5-16	7.16	5.05	6.59
F	19	Hans Sachs † 1576	Col. 3: 5-11	7.16	5.06	7.57
S	20	John Howard † 1790	Prov. 29: 1-10	7.15	5.07	8.54
3 Third Sunday after Epiphany Rom. 12: 16-21; Matt. 8: 1-13						
S	21	Matthias Claudius † 1821	Psa. 51	7.15	5.09	9.50
M	22	Constantine † 337	Gen. 6: 9-22	7.14	5.10	10.46
T	23	Guido F. Verbeck 1830	Gen. 7: 11-24	7.14	5.11	11.40
W	24	Gold discovered in Cal. 1848	Heb. 11: 1-7	7.13	5.12	A.M.
T	25	Philip Jacob Spener 1635	2 Kings 6: 14-16	7.12	5.13	0.36
F	26	Polycarp † 167	Psa. 145: 18-21	7.12	5.14	1.31
S	27	Chrysostom 347	2 Thess. 1: 1-10	7.11	5.15	2.27
4 Septuagesima Sunday Matth. 20: 1-16; 1 Cor. 9: 24-10: 5						
S	28	Pastor Adolf Baltzer † 1880	1 John 1: 1-10	7.10	5.16	3.23
M	29	Ernst Moritz Arndt † 1860	Gen. 8: 1-12	7.09	5.18	4.18
T	30	Thirty Year War ended 1648	Gen. 8: 13-22	7.09	5.19	5.12
W	31	Charles H. Spurgeon † 1892	Gen. 9: 8-27	7.08	5.20	6.02

MOON'S PHASES

Full Moon, 2nd, 8:33 P. M.

New Moon, 16th, 8:40 P. M.

Last Quarter, 9th, 6:54 P. M.

First Quarter, 24th, 9:59 P. M.

Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

Week	Days Month	February 1923		Sun rises	Sun sets	Moon rises
		MEMORABLE DAYS	Bible Readings	H M	H M	H M
T	1	Ignatius † 107	Isa. 49: 1-13	7.07	5.21	5.45
F	2	First C. E. Society org. 1881	Jer. 31: 33-37	7.06	5.22	6.54
S	3	Ansgar † 865	Luke 1: 67-79	7.05	5.23	8.04
5 Sexagesima Sunday Luke 8:4-15; 2 Cor. 11:19-12:9						
S	4	Rhabanus Maurus † 856	Heb. 8: 1-13	7.04	5.24	9.13
M	5	Thomas Carlyle † 1881	Gen. 11: 1-9	7.03	5.25	10.21
T	6	France rec. Ind. of U. S. 1778	Eccl. 3: 17-22	7.02	5.26	11.30
W	7	George Wagner † 1527	Matt. 7: 24-29	7.02	5.27	A. M.
T	8	Alex. M. Mackay † 1890	Eph. 2: 18-22	7.01	5.28	0.36
F	9	Ern. W. Hengstenberg † 1804	Heb. 3: 4-15	7.00	5.30	1.40
S	10	Canada a Brit. Prov. 1764	1 Cor. 3: 9-17	6.58	5.31	2.42
6 Quinquagesima Sunday Luke 18:31-43; 1 Cor. 13						
S	11	Thomas A. Edison 1847	1 Peter 2: 5-9	6.57	5.32	3.39
M	12	Abraham Lincoln 1809	Eccl. 12: 1-14	6.56	5.33	4.31
T	13	<i>Shrove Tuesday</i>	James 1: 12-18	6.55	5.34	5.18
W	14	<i>Ash Wednesday</i>	Gal. 5: 16-26	6.54	5.36	6.00
T	15	Gotthold Eph. Lessing † 1781	Psa. 73: 1-20	6.52	5.37	6.37
F	16	Philip Melanchthon 1497	Heb. 8: 6-13	6.51	5.38	Sets
S	17	Michelangelo † 1564	1 Cor. 3: 10-14	6.50	5.39	7.40
7 Invocavit, 1st Sunday in Lent Matth. 4: 1-11; 2 Cor. 6: 1-10						
S	18	Martin Luther † 1546	Psa. 103: 8-18	6.49	5.40	8.36
M	19	Nicholas Copernicus 1473	Matt. 26: 17-30	6.47	5.42	9.31
T	20	L. Nollau † 1869	Ex. 12: 1-14	6.46	5.43	10.26
W	21	Benedict Spinoza † 1869	2 Kings 23: 21-25	6.45	5.44	11.20
T	22	George Washington 1732	2 Chron. 30: 1-18	6.44	5.44	A. M.
F	23	Barth. Ziegenbalg † 1719	1 Cor. 11: 23-34	6.42	5.45	0.16
S	24	George F. Handel 1685	1 Cor. 5: 6-13	6.41	5.46	1.10
8 Reminiscere, 2nd Sun. in Lent Matth. 15:21-28; 1 Thess. 4:1-7						
S	25	Isaac Newton 1642	Heb. 11: 20-29	6.40	5.47	2.04
M	26	Christ. perm. in Japan 1873	Matt. 26: 30-46	6.39	5.48	2.58
T	27	Schmalkald Articles 1531	Matt. 6: 5-15	6.37	5.50	3.49
W	28	Berlin Miss. Society org. 1824	Jas. 5: 12-20	6.36	5.51	4.38

MOON'S PHASES

Full Moon, 1st, 9:52 A. M.

New Moon, 15th, 1:06 P. M.

Last Quarter, 8th, 3:15 A. M.

First Quarter, 23rd, 6:05 P. M.

To Calvary, Lord, in spirit now
Our weary souls repair,
To dwell upon Thy dying love
And taste its sweetness there.

Days Week	Month	March 1923		Sun rises	Sun sets	Moon rises
		MEMORABLE DAYS	Bible Readings	HM	HM	H M
T	1	Moravian Church estab. 1457	Mark 11: 20-26	6.34	5.52	5.23
F	2	John Wesley † 1791	Dan. 6: 4-10	6.33	5.53	6.05
S	3	Peace Treaty, Paris 1871	Matt. 18: 19, 20	6.31	5.54	Rise
9 Oculi, Third Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9						
S	4	Bible Soc. in Rome org. 1872	Rom. 8: 22-28	6.30	5.55	8.04
M	5	Thomas Aquinas † 1274	Mark 14: 17-26	6.28	5.56	9.15
T	6	F. W. v. Bodelschwingh 1831	Luke 22: 3-6, 21-23	6.27	5.57	10.24
W	7	Brit. and For. Bible Soc. 1804	John 13: 21-30	6.25	5.58	11.32
T	8	H. W. Beecher † 1887	Mark 14: 27-42	6.24	5.59	A. M.
F	9	Ger. Ev. Miss. Soc. org. 1865	Mk. 14: 43-45, 66-72	6.22	6.00	0.35
S	10	Benjamin West † 1820	2 Cor. 11: 21-23	6.20	6.01	1.35
10 Laetare, Fourth Sunday in Lent John 6: 1-15; Gal. 4: 21-31						
S	11	Salzburgers arrive 1734	Matt. 10: 24-33	6.19	6.02	2.28
M	12	Henry Bergh † 1888	Matt. 26: 51-56	6.17	6.03	3.16
T	13	Alaska purchased 1867	Matt. 26: 57-63	6.16	6.04	3.59
W	14	Johann Semler † 1791	Matt. 26: 64-68	6.15	6.05	4.38
T	15	Thomas Cramner † 1556	Psa. 35: 11-22	6.13	6.06	5.12
F	16	Wilhelm Baur † 1826	Prov. 21: 28-31	6.12	6.07	5.45
S	17	Georg Neumark † 1621	Prov. 6: 16-19	6.10	6.08	Sets
11 Judica, Fifth Sunday in Lent John 8: 46-59; Heb. 9: 11-15						
S	18	Alexander 251	1 Peter 3: 12-18	6.09	6.09	7.24
M	19	David Livingstone 1813	John 18: 33-37	6.07	6.10	8.19
T	20	Johann E. Gossner † 1858	Luke 23: 1-11	6.06	6.11	9.13
W	21	Johann Sebastian Bach 1685	Mark 15: 6-15	6.04	6.12	10.08
T	22	Wolfgang v. Goethe † 1832	John 19: 12-16	6.02	6.13	11.03
F	23	Jonathan Edwards † 1758	Matt. 27: 24-26	6.01	6.14	11.56
S	24	Henry W. Longfellow † 1882	Matt. 5: 10-16	5.59	6.15	A. M.
12 Palm Sunday Matth. 21: 1-9; Phil. 2: 5-11						
S	25	Slave trade abol. in Eng. 1807	Rom. 8: 1-11	5.57	6.16	0.49
M	26	Ludwig van Beethoven † 1827	John 20: 1-9	5.56	6.17	1.39
T	27	Herm. Th. Wangemann 1818	1 Thess. 4: 13-18	5.55	6.18	2.27
W	28	Johann Amos Comenius 1592	John 21: 15-25	5.53	6.19	3.13
T	29	<i>Maundy Thursday</i>	1 Cor. 15: 1-11	5.52	6.19	3.56
F	30	<i>Good Friday</i>	1 Cor. 15: 12-28	5.50	6.20	4.37
S	31	Japan opened 1854	1 Cor. 15: 35-49	5.49	6.21	5.16

MOON'S PHASES

Full Moon, 2nd, 9:23 P. M. New Moon, 17th, 6:51 A. M.
Last Quarter, 9th, 12:30 P. M. First Quarter, 25th, 10:41 A. M.

I know that my Redeemer lives!
 What comfort this sweet sentence gives!
 He lives, He lives, who died for me
 That I a child of God might be.

Week	Days Month	April 1923		Sun Sun Moon rises sets rises		
		MEMORABLE DAYS	Bible Readings	HM	HM	H M
13		Easter Sunday	Mark 16: 1-8; 1 Cor. 5: 6-8			
S	1	Dr. W. Harvey 1578	1 Cor. 15: 50-58	5.47	6.22	6.49
M	2	Easter Monday	Matt. 28: 8-15	5.45	6.23	8.03
T	3	Reginald Heber † 1826	1 John 4: 13-19	5.44	6.24	9.14
W	4	Ambrose † 397	Rom. 8: 34-39	5.42	6.25	10.22
T	5	Robert Raikes † 1811	John 15: 7-13	5.40	6.26	11.26
F	6	Albert Duerer † 1528	Gal. 5: 1-6	5.38	6.27	A. M.
S	7	Joh. Hinrich Wichern † 1881	1 Thess. 5: 8-13	5.37	6.28	0.23
14		Quasimodogeniti Sunday	John 20: 19-31; 1 John 5: 4-10			
S	8	M. Chemnitz † 1586	1 Cor. 15: 1-11	5.36	6.29	1.14
M	9	Lee's Surrender 1865	Luke 24: 13-35	5.34	6.30	1.59
T	10	William Booth 1829	Acts 26: 22-29	5.33	6.31	2.39
W	11	David Zeisberger 1720	Acts 15: 1-20	5.31	6.32	3.15
T	12	Adoniram Judson † 1850	Rom. 10: 6-13	5.30	6.33	3.48
F	13	Edict of Nantes 1598	John 2: 19-25	5.28	6.34	4.19
S	14	Horace Bushnell 1802	John 12: 29-41	5.27	6.35	4.48
15		Misericordias Domini Sunday	John 10: 12-16; 1 Pet. 2: 21-25			
S	15	Abraham Lincoln † 1865	Gal. 3: 1-14	5.26	6.36	5.18
M	16	Peter Waldus † 1197	Luke 24: 36-49	5.24	6.37	Sets
T	17	Luther in Worms 1521	John 20: 19-31	5.23	6.37	8.03
W	18	Germantown slav. prot. 1688	John 6: 28-36	5.22	6.38	8.58
T	19	Battle of Lexington 1775	Matt. 5: 2-10	5.20	6.39	9.51
F	20	Pastor Geo. Wall † 1867	Heb. 2: 7-15	5.18	6.40	10.44
S	21	Anselm of Canterbury † 1109	Isa. 33: 15-17	5.17	6.41	11.35
16		Jubilate Sunday	John 16: 16-23; 1 Pet. 2: 11-20			
S	22	Origen † 251	John 3: 1-3	5.16	6.42	A. M.
M	23	Wm. Shakespeare † 1616	John 21: 1-14	5.14	6.43	0.23
T	24	Wilfrid † 709	Acts 3: 11-26	5.13	6.44	1.08
W	25	Oliver Cromwell 1599	Acts 7: 51-60	5.12	6.45	1.50
T	26	Alexander Duff 1806	2 Peter 3: 1-13	5.10	6.46	2.30
F	27	U. S. Grant 1822	Matt. 28: 11-20	5.09	6.47	3.09
S	28	Friedrich Myconius † 1546	Matt. 25: 1-13	5.08	6.48	3.49
17		Cantate Sunday	John 16: 5-15; James 1: 17-21			
S	29	Pastor Wilh. Binner 1805	Luke 12: 36-40	5.06	6.49	4.27
M	30	Washington inaug. 1789	John 21: 15-19	5.05	6.50	5.08

MOON'S PHASES

Full Moon, 1st, 7:09 A. M. New Moon, 16th, 12:28 A. M.
 Last Quarter, 7th, 11:22 P. M. First Quarter, 23rd, 11: 20 P. M.
 Full Moon, 30th, 3:30 P. M.

Holy Spirit, Love divine,
Glow within this heart of mine;
Kindle every high desire;
Perish self in Thy pure fire!

Week	Days	Month	May 1923		Sun		
					rises	Sun	Moon
			MEMORABLE DAYS		Bible Readings	sets	risers
						H M	H M
T	1		Battle of Manila	1898	John 21: 19-25	5.04	6.51
W	2		Athanasius †	373	Psa. 38: 16-22	5.02	6.52
T	3		Monica †	388	John 12: 23-26	5.01	6.53
F	4		Alexander Vinet †	1847	1 Cor. 14: 1-5	5.00	6.54
S	5		Napoleon Bonaparte †	1821	1 Tim. 6: 11-16	4.59	6.55
			18 Rogate Sunday		John 16: 23-30; James 1: 22-27		
S	6		Alex. von Humboldt	1859	Heb. 12: 14-24	4.58	6.56
M	7		Pacific R. R. completed	1869	Matt. 28: 18-20	4.57	6.56
T	8		Amer. Bible Society	1816	Acts 1: 1-3	4.56	6.57
W	9		Zinzendorf †	1760	Acts 1: 4-8	4.55	6.58
T	10		<i>Ascension Day</i>		Luke 24: 50-53	4.54	6.59
F	11		Johann Arndt †	1621	Acts 2: 3-14	4.53	7.00
S	12		Samuel Marsden †	1838	Heb. 12: 1-6	4.52	7.01
			19 Exaudi Sunday		John 15: 26-16: 4; 1 Peter 4: 7-11		
S	13		Jamestown founded	1607	1 Thess. 2: 10-20	4.51	7.02
M	14		Gabriel Fahrenheit	1567	Acts 2: 1-13	4.50	7.03
T	15		Kaspar Olevianus †	1587	Joel 2: 23-29	4.49	7.04
W	16		Denmark liber. slaves	1821	Isa. 44: 1-8	4.48	7.05
T	17		Joachim of Floris †	1201	John 16: 7-15	4.47	7.06
F	18		Amer. Bapt. Miss. Soc.	1814	Psa. 139: 1-12	4.46	7.07
S	19		India Mission assumed	1884	John 14: 16-26	4.45	7.08
			20 Pentecost Sunday		John 14: 23-31; Acts 2: 1-13		
S	20		John Eliot †	1690	1 Cor. 12: 12-31	4.45	7.09
M	21		<i>Pentecost Monday</i>		John 12: 1-8	4.44	7.09
T	22		Nathaniel Hawthorne †	1864	Matt. 26: 17-30	4.43	7.10
W	23		Girolamo Savonarola †	1498	Matt. 26: 47-56	4.43	7.11
T	24		John G. Paton	1824	Matt. 26: 69, 27: 1-10	4.42	7.11
F	25		August. of Canterbury †	632	Matt. 27: 11-23	4.41	7.12
S	26		Bede †	735	Matt. 27: 27-53	4.40	7.13
			21 Trinity Sunday		John 3: 1-15; Rom. 11: 33-36		
S	27		Dante Aleghieri	1265	1 Cor. 15: 20-28	4.40	7.14
M	28		John Calvin †	1564	Gen. 12: 1-9	4.40	7.15
T	29		Turks storm Constan.	1453	Gen. 17: 1-8	4.39	7.16
W	30		<i>Memorial Day</i>		Acts 7: 1-8	4.39	7.16
T	31		Josef Haydn †	1809	Heb. 11: 1-10	4.38	7.17

MOON'S PHASES

Last Quarter, 7th, 12:17 P. M. First Quarter, 23rd, 8:24 A. M.
New Moon, 15th, 4:38 P. M. Full Moon, 29th, 11:06 P. M.

Summer suns are glowing over land and sea,
 Happy light is flowing bountiful and free;
 Everything rejoices in the mellow rays,
 All earth's thousand voices swell the psalm of praise.

Week	Month	Days		June 1923		Sun	Sun	Moon
		MEMORABLE DAYS		Bible Readings		rises	sets	rises
						H M	H M	H M
F	1	J. F. Oberlin †	1826	Mark 10: 35-45		4.38	7.18	9.46
S	2	Robert Browne †	1631	Acts 13: 1-13		4.37	7.18	10.33
22 First Sunday after Trinity Luke 16: 19-31; 1 John 4: 16-21								
S	3	Frances Havergal †	1879	Isa. 41: 8-16		4.37	7.19	11.14
M	4	First Bible print. in Am.	1743	Gen. 15: 1-7, 13-15		4.36	7.20	11.51
T	5	Boniface †	755	Gen. 16		4.36	7.20	A. M.
W	6	First Y. M. C. A. estab.	1844	Gen. 17: 1-8		4.36	7.21	0.24
T	7	Paul Gerhardt †	1676	Gen. 17: 15-18		4.35	7.22	0.55
F	8	Aug. Herm. Francke †	1727	Gen. 18: 1-15		4.35	7.22	1.25
S	9	William Carey †	1834	Heb. 9: 11-22		4.35	7.23	1.55
23 Second Sunday after Trinity Luke 14: 16-24; 1 John 3: 13-18								
S	10	N. Amsterdam founded	1614	Eph. 2: 11-22		4.35	7.24	2.25
M	11	Roger Bacon †	1294	Gen. 18: 16-21		4.35	7.24	2.58
T	12	Wm. Cullen Bryant †	1878	Gen. 18: 22-33		4.34	7.25	3.33
W	13	Luther marries	1525	Psa. 25: 1-11		4.34	7.25	4.13
T	14	Flag Day (1777)		Psa. 38		4.34	7.26	Sets
F	15	Magna Charta	1215	Psa. 141		4.34	7.26	8.19
S	16	Unitas Fratrum	1722	2 Sam. 7: 18-29		4.34	7.26	9.07
24 Third Sunday after Trinity Luke 15: 1-10; 1 Pet. 5: 6-11								
S	17	Bunker Hill	1755	1 Peter 4: 1-11		4.34	7.27	9.50
M	18	Albert Knapp †	1864	Gen. 19: 12-22		4.34	7.27	10.31
T	19	Chas. Hodge †	1878	Matt. 7: 13-23		4.34	7.27	11.09
W	20	Basel Mission Institute	1820	1 Tim. 6: 3-10		4.35	7.28	11.46
T	21	Victoria ascended throne	1837	2 Peter 2: 1-12		4.35	7.28	A. M.
F	22	Lieut. Ad. Greely found	1884	2 Peter 3: 10-18		4.35	7.28	0.22
S	23	Elmhurst College dedi.	1873	2 Cor. 6: 14-18		4.35	7.28	0.58
25 Fourth Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23								
S	24	J. Cabot disc. Labrador	1497	1 Peter 5: 6-11		4.35	7.28	1.37
M	25	Augustana presented	1530	Gen. 21: 1-12		4.35	7.28	2.16
T	26	Julian Apostate †	363	Gen. 22: 1-14 [19]		4.36	7.29	3.05
W	27	Jos. Smith (Nauvoo) †	1844	Gen. 15: 4-6; 22: 15-		4.36	7.29	3.57
T	28	Irenaeus †	202	Matt. 10: 37-42		4.37	7.29	Rise
F	29	Amer. Board C. F. M.	1810	Heb. 11: 32-40		4.37	7.29	8.24
S	30	Raymond Lully †	1315	Jas. 1: 1-12		4.38	7.29	9.09

MOON'S PHASES

Last Quarter, 6th, 3:18 A. M.

First Quarter, 21st, 2:45 P. M.

New Moon, 14th, 6:41 A. M.

Full Moon, 28th, 7:03 A. M.

God make our country true and pure,
 God make her wise and good!
 And thru her may the Christ make sure
 Man's world-wide brotherhood.

Week	Days	Month	July 1923		Sun		
			MEMORABLE DAYS	Bible Readings	rises	sets	risers
					HM	HM	H M
	26		Fifth Sunday after Trinity	Luke 5: 1-11; 1 Pet. 3: 8-15			
S	1		First World's S. S. Conv. 1889	Luke 14: 25-35	4.38	7.29	9.48
M	2		Emmaus Asylum opened 1893	Gen. 24: 1-11	4.38	7.29	10.23
T	3		Egede lands in Greenl. 1721	Gen. 24: 12-28	4.39	7.28	10.56
W	4		<i>Independence Day</i> 1776	Gen. 24: 29-51	4.40	7.28	11.26
T	5		Sir John Oldcastle 1360	Gen. 24: 51-58	4.40	7.28	11.56
F	6		John Hus † 1415	Eph. 5: 22-33	4.41	7.28	A. M.
S	7		Hawaii annexed 1899	Prov. 31: 10-31	4.41	7.28	0.27
	27		Sixth Sunday after Trinity	Matth. 5: 20-26; Rom. 6: 3-11			
S	8		Kilian † 689	Gen. 2: 18-24	4.42	7.27	0.58
M	9		Braddock defeated 1755	Gen. 12: 1-9	4.42	7.27	1.32
T	10		William of Orange † 1584	Gen. 17: 15-21	4.43	7.27	2.10
W	11		Widow-burn. proh., Ind. 1832	Gen. 18: 22-33	4.44	7.26	2.52
T	12		Charles Kingsley 1819	Gen. 22: 1-12	4.44	7.26	3.39
F	13		Treaty of Berlin 1878	Gen. 24: 52-67	4.45	7.25	4.32
S	14		Storming of the Bastile 1789	Rom. 4: 12-25	4.46	7.25	Sets
	28		Seventh Sunday after Trinity	Mark 8: 1-9; Rom. 6: 19-23			
S	15		Jerusalem taken 1099	Acts 7: 1-8	4.47	7.24	8.32
M	16		Anna Askew † 1546	Gen. 25: 27-34	4.47	7.24	9.10
T	17		Chr. Schwartz in India 1750	Heb. 12: 14-17	4.48	7.23	9.48
W	18		Infallibility of Pope 1870	Gen. 26: 1-11	4.49	7.23	10.25
T	19		Miss. Tanner and Jost 1885	Gen. 26: 12-22	4.50	7.22	11.01
F	20		Armada defeated 1588	Gen. 26: 23-33	4.50	7.21	11.38
S	21		Friedrich Froebel † 1852	Isa. 42: 1-7	4.51	7.21	A. M.
	29		Eighth Sunday after Trinity	Matth. 7: 15-23; Rom. 8: 12-17			
S	22		Battle of Tours 732	Acts 3: 19-26	4.52	7.20	0.19
M	23		Methodist Soc. founded 1740	Gen. 27: 5-17	4.53	7.19	1.02
T	24		Thos. a Kempis † 1471	Gen. 27: 18-29	4.53	7.19	1.50
W	25		Prof. A. Irion † 1870	Gen. 27: 30-40	4.54	7.18	2.42
T	26		Robert Fulton 1765	Gen. 27: 41-46	4.55	7.17	3.39
F	27		Atlantic Cable laid 1866	1 John 3: 10-18	4.56	7.17	4.39
S	28		Fourteenth Amendment 1868	1 Cor. 10: 23-33	4.56	7.16	Rise
	30		Ninth Sunday after Trinity	Luke 16: 1-9; 1 Cor. 10: 6-13			
S	29		William Wilberforce † 1833	Rom. 13	4.57	7.15	8.21
M	30		William Penn † 1718	Gen. 27: 46—28: 9	4.58	7.14	8.55
T	31		Ignatius of Loyola † 1556	Gen. 28: 10-22	4.59	7.13	9.26

MOON'S PHASES

Last Quarter, 5th, 7:56 P. M.

First Quarter, 20th, 7:31 P. M.

New Moon, 13th, 6:44 P. M.

Full Moon, 27th, 4:32 P. M.

Live the word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
"Glory to the Lamb!" be sung.

Week	Days	Month	August 1923		Sun			Moon
			MEMORABLE DAYS	Bible Readings	rises	sets	rises	
					HM	HM	H M	
W	1	Robert Morrison †	1834	Gen. 29: 1-14	5.00	7.12	9.57	
T	2	Martyrs under Nero	64	Gen. 30: 1-25	5.01	7.11	10.28	
F	3	Victoria Nyanza disc.	1858	Gen. 30: 26-43	5.02	7.10	10.58	
S	4	Hans Andersen †	1875	Gen. 31: 1-16	5.03	7.09	11.31	
31 Tenth Sunday after Trinity Luke 19: 41-49; 1 Cor. 12: 1-11								
S	5	Gen. Philip Sheridan †	1888	Psa. 27	5.04	7.07	A.M.	
M	6	Ben Johnson †	1637	Gen. 31: 17-21	5.05	7.06	0.07	
T	7	Herod Agrippa †	44	Gen. 31: 22-35	5.06	7.05	0.47	
W	8	Norwegian Mission Soc.	1842	Gen. 31: 36-43	5.07	7.04	1.31	
T	9	Robert Moffatt †	1883	Gen. 31: 44-45	5.08	7.03	2.20	
F	10	Jerusalem destroyed	70	Psa. 139: 1-12	5.08	7.02	3.16	
S	11	Japan abol. paganism	1884	Psa. 139: 14-24	5.09	7.01	4.16	
32 11th Sunday after Trinity Luke 18: 9-14; 1 Cor. 15: 10								
S	12	James Russell Lowell †	1891	Rom. 12: 10-21	5.10	7.01	Sets	
M	13	Jeremiah Taylor †	1657	Gen. 32: 3-12	5.10	6.59	7.47	
T	14	New Cologne Cathedral	1880	Gen. 32: 13-23	5.11	6.58	8.24	
W	15	Eusebius †	303	Gen. 32: 24-32	5.12	6.56	9.02	
T	16	Leipsic Mission Society	1819	Gen. 33: 1-11	5.13	6.55	9.40	
F	17	Frederick the Great †	1786	Matt. 18: 15-22	5.14	6.54	10.19	
S	18	Ole Bull †	1880	Matt. 18: 23-35	5.15	6.52	11.01	
33 12th Sunday after Trinity Mark 7: 31-37; 2 Cor. 3: 4-9								
S	19	Evangelical Alliance	1846	Luke 6: 27-38	5.16	6.51	11.47	
M	20	Pastor Joseph Rieger †	1869	Gen. 37: 1-8	5.17	6.49	A.M.	
T	21	Moravian Miss. begun	1732	Gen. 37: 9-17	5.18	6.48	0.37	
W	22	Santa Fe taken	1846	Gen. 37: 18-28	5.19	6.46	1.31	
T	23	Increase Mather †	1723	Col. 3: 18-4: 1	5.20	6.46	2.30	
F	24	St. Bartholo. Massacre	1572	Psa. 102: 13-22	5.21	6.44	3.30	
S	25	Council of Nicea	325	Psa. 105: 1-22	5.22	6.42	4.30	
34 13th Sunday after Trinity Luke 10: 23-37; Gal. 3: 15-22								
S	26	First Luth. Conf. in Am.	1748	Prov. 4: 10-19	5.23	6.40	Rise	
M	27	Hugo Grotius †	1645	Gen. 39: 19-23	5.24	6.39	7.26	
T	28	St. Augustine †	430	Gen. 40: 1-8	5.25	6.38	7.57	
W	29	Ulrich v. Hutten †	1523	Gen. 40: 9-23	5.25	6.36	8.28	
T	30	Mel. College taken over	1871	Matt. 2: 13-23	5.26	6.35	8.58	
F	31	John Bunyan †	1688	1 Kings 3: 4-15	5.27	6.34	9.30	

MOON'S PHASES

Last Quarter, 4th, 1:22 P. M. First Quarter, 19th, 12:06 A. M.
New Moon, 12th, 5:16 A. M. Full Moon, 26th, 4:29 A. M.

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust O Lord, from Thee.

Week	Days	Month	September 1923			Sun Sun Moon		
			MEMORABLE DAYS			rises sets rises		
			Bible Readings			HM	HM	H M
S	1		Calvin returns to Geneva 1541	Acts 10: 9-23		5.28	6.32	10.04
35			14th Sunday after Trinity	Luke 17: 11-19; Gal. 5: 16-24				
S	2		Lufft, 1st Ger. Bible 1495	Dan. 2: 37-47		5.28	6.30	10.42
M	3		<i>Labor Day</i>	Gen. 41: 14-25		5.29	6.28	11.24
T	4		First steamer on Hudson 1807	Gen. 41: 25-36		5.30	6.27	A.M.
W	5		Continental Cong., Phil. 1774	Gen. 41: 37-46		5.31	6.26	0.10
T	6		Allan Gardiner † 1851	Gen. 41: 47-57		5.32	6.24	1.02
F	7		Hannah More † 1833	Psa. 105: 17-22		5.33	6.22	1.59
S	8		Barmen Mission Society 1818	Matt. 25: 14-30		5.34	6.20	3.01
36			15th Sunday after Trinity	Matth. 6: 24-34; Gal. 5: 25-6: 10				
S	9		Giovanni Pasquali † 1560	Luke 19: 11-27		5.35	6.19	4.07
M	10		Perry defeats British 1813	Gen. 42: 3-17		5.36	6.18	5.15
T	11		Battle of Brandywine 1777	Gen. 42: 18-25		5.37	6.16	Sets
W	12		Francis Guizot † 1874	Gen. 42: 26-38		5.38	6.14	7.37
T	13		Bat. on Plains of Abra. 1759	Gen. 43: 1-15		5.39	6.12	8.16
F	14		Jas. Fenimore Cooper † 1851	Psa. 99		5.40	6.11	8.59
S	15		Ev. Mission Soc., Basel 1815	Psa. 32		5.41	6.10	9.44
37			16th Sunday after Trinity	Luke 7: 11-17; Eph. 3: 13-21				
S	16		Mt. Ceniz Tunnel 1871	Dan. 9: 1-10		5.42	6.08	10.34
M	17		Boston founded 1630	Gen. 43: 1-11		5.42	6.07	11.28
T	18		Fugitive Slave Bill 1850	Gen. 43: 11-16		5.43	6.05	A.M.
W	19		Dr. Thom. J. Barnardo † 1905	Gen. 43: 16-31		5.44	6.04	0.24
T	20		Temp. sov. of Pope ends 1870	Gen. 43: 31-34		5.45	6.02	1.23
F	21		Sir Walter Scott † 1832	Prov. 9: 1-10		5.45	6.00	2.22
S	22		London Mission Society 1795	Luke 14: 16-24		5.46	5.58	3.21
38			17th Sunday after Trinity	Luke 14: 1-11; Eph. 4: 1-6				
S	23		Rhenish Mission Society 1828	Psa. 45: 6-17		5.47	5.57	4.21
M	24		Evang. day, Chicago 1893	Gen. 44: 1-14		5.48	5.56	5.19
T	25		Balboa disc. Pacific 1513	Gen. 44: 18-34		5.49	5.54	Rise
W	26		Peace of Augsburg 1555	Matt. 6: 5-15		5.50	5.52	6.59
T	27		Evangelical Union 1817	Col. 3: 5-17		5.51	5.50	7.29
F	28		Prot. Orph. Home, St. L. 1858	Luke 17: 1-10		5.52	5.49	8.03
S	29		Pastor Joh. Ph. Goebel † 1887	Psa. 66: 10-20		5.53	5.48	8.39
39			18th Sunday after Trinity	Matth. 22: 34-46; 1 Cor. 1: 4-9				
S	30		George Whitfield † 1770	Psa. 26		5.54	5.46	9.20

MOON'S PHASES

Last Quarter, 3rd, 6:47 A. M. First Quarter, 17th, 6:03 A. M.
New Moon, 10th, 2:52 P. M. Full Moon, 24th, 7:15 P. M.

Hold up the grand old Bible to the people!
Deny it or neglect it never!
Unfailing it has stood the test of ages,
And it shall stand unchanged forever!

Week	Days Month	October 1923		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises H M	sets H M	rises H M
M	1	Marburg Conference 1529	Gen. 45: 1-15	5.55	5.44	10.03
T	2	Johann Gutenberg † 1468	Gen. 45: 21-28	5.56	5.43	10.51
W	3	George Bancroft 1800	Gen. 46: 1-7, 28-34	5.56	5.42	11.45
T	4	Theodor Fliedner † 1864	Eph. 6: 1-9	5.57	5.40	A. M.
F	5	Liberia a Republic 1847	Luke 15: 11-24	5.58	5.38	0.43
S	6	Franz D. Pastorius arr. 1683	Psa. 133	5.59	5.37	1.45

40 19th Sunday after Trinity Matth. 9: 1-8; Eph. 4: 22-28

S	7	Hy. M. Muehlenberg † 1787	John 3: 11-24	6.00	5.36	2.51
M	8	Rembrandt van Rijn 1669	Gen. 47: 1-8	6.01	5.34	4.00
T	9	David Brainerd † 1747	Gen. 45: 16-28	6.02	5.32	5.10
W	10	Schwabach Conference 1529	Gen. 47: 8-12	6.03	5.30	Sets
T	11	Ulric Zwingli † 1531	Isa. 54: 7-14	6.04	5.29	6.52
F	12	America discovered 1492	Psa. 36: 5-10	6.05	5.28	7.37
S	13	Kaiserswerth Deac. H. 1836	Gen. 47: 27-31	6.06	5.26	8.27

41 20th Sunday after Trinity Matth. 22: 1-14; Eph. 5: 15-21

S	14	Battle of Hastings 1066	Psa. 16	6.07	5.24	9.21
M	15	Ger. Ev. Assn. of West 1840	Gen. 48: 1-12	6.08	5.23	10.18
T	16	J. Brown, Harpers Ferry 1859	Gen. 48: 13-22	6.09	5.22	11.17
W	17	Gen. Burgoyne's surr. 1777	Gen. 49: 1-28	6.10	5.20	A. M.
T	18	Edict of Nantes revoked 1685	Gen. 50: 1-14	6.11	5.19	0.17
F	19	Surrender of Yorktown 1781	Eccl. 12: 1-8	6.12	5.18	1.16
S	20	Philip Schaff † 1893	Psa. 39: 4-13	6.13	5.16	2.15

42 21st Sunday after Trinity John 4: 46-54; Eph. 6: 10-17

S	21	Battle of Trafalgar 1805	Luke 15: 18-24	6.14	5.15	3.12
M	22	Karl Martell † 741	Gen. 50: 15-26	6.15	5.14	4.09
T	23	Wm. Penn lands in Am. 1682	Prov. 3: 1-12	6.16	5.12	5.05
W	24	Pastor O. Lohr to India 1867	Col. 3: 12-17	6.17	5.11	6.01
T	25	Karl F. W. Walther 1811	Tit. 3: 4-8	6.18	5.10	Rise
F	26	Barmen Mission Insti. 1832	2 Peter 1: 7-11	6.19	5.08	6.38
S	27	Mich. Servetus burned 1553	1 John 4: 7-21	6.20	5.07	7.17

Reformation Day Offering for Eden Theological Seminary

43 22nd Sunday after Trinity Matth. 18: 23-35; Phil. 1: 3-11

S	28	Eden Theol. Sem. dedi. 1883	James 2: 14-24	6.21	5.06	7.59
M	29	Alfred the Great † 900	Gen. 27: 18-29	6.22	5.05	8.45
T	30	Hiram Bingham 1789	Gen. 28: 10-22	6.24	5.04	9.36
W	31	Luther's 95 Theses 1517	Gen. 33: 1-11	6.25	5.02	10.31

MOON'S PHASES

Last Quarter, 2nd, 11:28 P. M. First Quarter, 16th, 2:53 P. M.
New Moon, 10th, 12:05 P. M. Full Moon, 24th, 12:25 P. M.

Beyond these chilling winds and gloomy skies
Are fields forever vernal,
A land where beauty never dies
A Fatherland eternal.

Week	Days	Month	November 1923		Sun Sun Moon		
					rises	sets	rises
			MEMORABLE DAYS	Bible Readings	HM	HM	H M
T	1		First M. E. Gen. Conf. 1792	Gen. 37: 18-28	6.26	5.01	11.29
F	2		Jenny Lind † 1887	Gen. 41: 33-44	6.27	5.00	A. M.
S	3		Stanley finds Livingst. 1871	Gen. 45: 1-11	6.28	4.59	0.32
44 23rd Sunday after Trinity				Matth. 22: 15-22; Phil. 3: 17-21			
S	4		Mendelssohn-Bartholdy† 1847	Gen. 47: 1-12	6.29	4.58	1.37
M	5		Ludwig Harms † 1865	Job 1: 1-6	6.30	4.56	2.45
T	6		Gustavus Adolphus † 1632	Job 1: 6-12	6.32	4.55	3.55
W	7		Willibrord † 739	Job 1: 13-22	6.33	4.54	5.07
T	8		John Milton † 1674	Job 2: 11-13	6.34	4.53	Sets
F	9		Emil Frommel † 1896	Job 3	6.35	4.53	6.14
S	10		Ct. v. d. R. Volmarstein† 1878	Job 4	6.36	4.52	7.06
45 24th Sunday after Trinity				Matt. 9: 18-26; Col. 1: 9-14			
S	11		Joh. Fried. v. Schiller 1759	Job 7	6.37	4.51	8.04
M	12		Theodore Passavant † 1864	Job 42: 1-6	6.38	4.50	9.05
T	13		Stephen Gardiner † 1555	Job. 42: 7-9	6.39	4.49	10.07
W	14		Jean Paul † 1825	Job 42: 10-17	6.40	4.49	11.08
T	15		Johann Kepler † 1630	Psa. 92	6.41	4.48	A. M.
F	16		Suez Canal opened 1869	Psa. 47	6.42	4.47	0.09
S	17		David Zeisberger † 1808	Col. 2: 1-7	6.43	4.46	1.06
46 25th Sunday after Trinity				Matth. 24: 15-28; 1 Thess. 4: 13-18			
S	18		Ludwig Hofacker 1828	1 Peter 1: 13-23	5.44	4.45	2.04
M	19		Johann M. Boltzius † 1765	Gen. 13: 1-12	6.46	4.45	3.00
T	20		John Williams † 1839	Gen. 26: 12-25	6.47	4.44	3.55
W	21		Voltaire (J. M. Arouet) 1694	1 Sam. 2: 1-10	6.48	4.43	4.51
T	22		Cecilia 232	Psa. 34: 2-11	6.49	4.43	5.46
F	23		Clement of Rome † 101	Psa. 49: 16-21	6.50	4.42	6.41
S	24		John Knox 1572	Prov. 13: 6-13	6.51	4.42	Rise
Memorial Sunday Offering for Ministerial Relief							
47 26th Sunday after Trinity				Matth. 25: 31-46; 2 Peter 3: 3-14			
S	25		Isaac Watts † 1748	Luke 16: 19-31	6.52	4.41	6.42
M	26		Wm. Cowper 1731	Luke 1: 5-12	6.53	4.41	7.31
T	27		Hoosac Tunnel opened 1873	Luke 1: 13-17	6.54	4.40	8.25
W	28		Washington Irving † 1859	Luke 1: 18-25	6.55	4.40	9.22
T	29		Thanksgiving Day	Psa. 119: 73-80	6.56	4.40	10.21
F	30		Mark Twain (Clemens) 1835	Psa. 119: 129-136	6.57	4.40	11.24

MOON'S PHASES

Last Quarter, 1st, 2:48 P. M. First Quarter, 15th, 3:40 A. M.
New Moon, 8th, 9:26 A. M. Full Moon, 23rd, 6:57 A. M.
Last Quarter, 30th, 4:08 A. M.

Welcome to earth, Thou noble Guest,
Thru whom e'en wicked men are blest!
Thou com'st to share our misery;
What can we render, Lord, to Thee?

Week	Days	Month	December 1923		Sun	Sun	Moon
			MEMORABLE DAYS	Bible Readings	rises	sets	rises
					HM	HM	H M
S	1		Abraham a Santa Clara† 1709	Rom. 10: 11-17	6.58	4.40	A. M.
48			First Sunday in Advent	Matth. 21: 1-9; Rom. 13: 11-14			
S	2		New Testa. in Japanese 1879	Rom. 4: 1-13	6.59	4.39	0.28
M	3		G. Cabot, 1st Sec. Navy 1751	Luke 1: 26-38	7.00	4.39	1.34
T	4		Westminster Standards 1646	Luke 1: 39-56	7.01	4.39	2.43
W	5		Wolfgang A. Mozart † 1791	Jer. 23: 1-6	7.02	4.39	3.54
T	6		First Convert in Austra. 1863	Isa. 9: 6-21	7.03	4.39	5.05
F	7		Konst. Tischendorf † 1874	Isa. 7: 13-25	7.04	4.39	Sets
S	8		Vatican Council 1869	Matt. 1: 20-25	7.04	4.39	5.44
49			Second Sunday in Advent	Luke 21: 25-36; Rom. 15: 4-13			
S	9		Sir Anthony Van Dyck † 1641	Isa. 32: 1-8	7.05	4.39	6.45
M	10		Treaty of Paris 1898	Luke 1: 57-66	7.06	4.39	7.49
T	11		Max Schenkendorf † 1817	Luke 1: 67-80	7.07	4.39	8.53
W	12		Robert Browning † 1889	John 1: 15-23	7.08	4.39	9.55
T	13		Phillips Brooks 1835	Luke 3: 1-18	7.09	4.39	10.56
F	14		1st Wireless across Atl. 1901	Mark 1: 1-11	7.09	4.39	11.55
S	15		Isaak Walton † 1683	Matt. 4: 1-7	7.10	4.40	A. M.
50			Third Sunday in Advent	Matth. 11: 2-10; 1 Cor. 4: 1-5			
S	16		Boston Tea Party 1773	Mark 6: 21-29	7.11	4.40	0.52
M	17		John Greenleaf Whittier 1807	Luke 2: 1-20	7.12	4.40	1.48
T	18		Thirteenth Amendment 1865	John 1: 9-14	7.12	4.40	2.44
W	19		Bayard Taylor † 1878	Isa. 11: 1-10	7.13	4.41	3.39
T	20		Catharine Luther † 1552	Isa. 9: 1-7	7.13	4.41	4.34
F	21		Pilgrims land 1620	Psa. 72	7.14	4.42	5.29
S	22		Dwight L. Moody † 1899	Luke 19: 1-10	7.14	4.42	6.22
51			Fourth Sunday in Advent	John 1: 19-28; Phil. 4: 4-7			
S	23		Cotton Mather † 1652	Rom. 1: 8-17	7.15	4.43	Rise
M	24		Christmas Eve	Luke 2: 21-24	7.15	4.43	6.20
T	25		Christmas Day	Luke 2: 25-35	7.16	4.44	7.16
W	26		Second Christmas Day	Luke 2: 40-52	7.16	4.44	8.14
T	27		David Nitshmann 1696	Mark 1: 8-12	7.17	4.45	9.16
F	28		Rev. Dewald to Hondur. 1919	Luke 4: 1-13	7.17	4.46	10.19
S	29		Wm. Ewart Gladstone 1809	Luke 5: 4-11	7.17	4.46	11.23
52			Sunday after Christmas Day	Luke 2: 33-40; Gal. 4: 1-7			
S	30		New Mexico purchased 1853	Luke 6: 12-36	7.18	4.47	A. M.
M	31		New Year's Eve	Matt. 2: 1-12	7.18	4.48	0.29

MOON'S PHASES

New Moon, 7th, 7:30 P. M. Full Moon, 23rd, 1:32 A. M.
First Quarter, 14th, 8:37 P. M. Last Quarter, 30th, 3:06 P. M.

ON TRIAL FOR HER FAITH

BY SUSIE BOUCHELLE WIGHT

The story of the early Christian martyrs is one which it is impossible to recall without a shudder. Those men and women, weak and shrinking from pain, who faced death, and worse than death, for the sake of the belief they held, have their own high place in the history of our Church. It matters little now whether their courage was actuated by the fear of eternal ruin in case of their apostasy, or by love for their faith born of a strong and firm conviction of its truth. They kept it alive, and today the whole wide world is being blessed by the fruit of their loyalty and devotion. They were faithful unto death. Are we, their successors, being as faithful? Do we look consequences in the face when temptation comes?

A man of another race once came to visit America, a cultured, thoughtful man, but an unbeliever and what we call broadly, a heathen. He admitted the superiority of Christianity as a code of ethics, but cited other religions with ideals almost identical, and was outspoken in his doubt of the vital principal of our faith—the changed nature, the indwelling of a divine spirit. It was all in vain that his friends took him to hear the finest preachers and threw about him the most beautiful ecclesiastical influences. He only shook his head and smiled. "There is nothing in it all," he said, "except the strong religious instinct which is as much a part of human nature as love or friendship."

During his stay a terrible ordeal came to a young girl in the family in which he was visiting, an ordeal which involved humiliation and defeat. If ever revenge is justifiable it would seem to have been so in this case, so unprovoked and malicious were the circumstances. The keenness of the anguish of it passed after a time, as the keenness of sorrow and despair always does. When the foreigner was about to return to his home, he asked the girl to go with him for a quiet walk in her father's garden.

"I am so sorry," said she timidly, "that your visit has been spoiled by—what came to me."

He was silent for a moment. "I am sorry," said he, "for your hurt—so sorry. But may I tell you something?" She lifted her tear-filled eyes to his face, and he went on:

"You have been on trial before me for the reality of what you profess to believe. I knew that you had confessed Christ, as your saying is. I thought of your Sunday school class, your three days each week in the mission school, your singing in the choir; but none of these things counted at all when the trouble came beside the claims that Christians make for their religion. I said to myself, 'I'll watch her carefully now. If this faith of hers will keep her patient and sweet under trial, if it will uphold her in defeat, if it will plead against the impulse for revenge, I shall know that it is something more than human will and nature, for she is just a weak young girl. She has not had the age or the experience that would make her able to reason out things

for herself, and get at the science and philosophy of it all—she has nothing but her religion to fall back on.’”

The girl covered her face with her hands, remembering only the weakness of the sobbing and crying hours, but the stranger removed them gently. “Look up,” said he, “and do not be ashamed of anything. I am convinced of the truth of what you believe—not by your creed or your churches, but by the way a young girl can answer, all unknowing it, the arraignment of her faith.”

The man went back to his own country and his own people, and in after years his Christian work brought life and light to hundreds in his native land. But the girl in America just grew into busy womanhood in a life filled with the simple, everyday cares of a wife and mother; and tho she treasured his words in her memory, neither she nor the world ever realized how much she had done for the stranger within the gates.

Every day each one of us is on trial for the faith he holds dear. And every trial well met means strength and faith and courage for some other struggler. If it was an awful thought that a failure in loyalty would cause the loss of a martyr's soul, is it less appalling that your defection or mine may cause the loss of the living faith to some one else—that living faith which means a saved life?

FAITH HEALING IN THE LIGHT OF HOLY SCRIPTURES

By REV. H. SPECHT

This discussion is based chiefly on Mark 16: 17, 18, giving due consideration also to James 5: 14, 15, which deals with the same subject. The reader will do well to look up these Scripture texts at once.

In order to get a correct conception of the significance and scope of the promises implied in both these passages, it is necessary to keep in mind the principal viewpoint governing all the miracles recorded in Holy Scriptures, including the miracles wrought by Christ, His apostles or any believing Christians.

Signs not an End in Themselves

The main purpose of these signs is to certify and confirm the divinity of Christ and the divine character of the Gospel and the apostolic mission. In this respect they appear as divine credentials for Jesus as the God-sent “Servant of Jehovah” in the unique sense in which this expression is being used in Isaiah 53. Likewise the disciples of Christ are authorized by means of signs or miracles, to demand the acceptance on the part of their hearers of the message given them as the manifestation of God's will to mankind.

The signs and wonders, therefore, are not to be regarded as an end but a means to the end. And the end they are to subserve is beyond question that of leading sinful men to faith in Jesus Christ, the Son of God and the world's sole Redeemer. For the preaching of the Gos-

pel by the servants of the Lord, and the effort to secure believing reception of the message on the part of the world, the mission field of Christ and His disciples, is and must ever remain the chief task of the Church of Christ until the second coming of the Son of God. This viewpoint is also taken in Mark 16: 17, 18, where, as we notice, faith is given the first place, while the signs are to follow, accompanying them that believe, sealing and stamping the work of the messengers of Christ as a divine commission. This principle applies already to miracles wrought in Old Testament times by servants of Jehovah, such as Moses in Egypt, Elijah in Israel, and others. Thereby the world was to know that God had sent these men.

However, we are not to understand that all the signs mentioned were to be performed by *all believers*, nor that all believers should possess the power of performing miracles. The promise is to be taken in a general way, namely that such signs would, here and there, now and then, accompany those that believe—just as the Lord would deem expedient for the promotion of His cause.

"In My Name"

One expression, however, calls for special attention, that is the term "in my name," which precludes once for all any rationalistic interpretation of Bible miracles, especially in the New Testament. The name of Jesus represents the omnipotence of Jesus as the Son of God, to whom has been given all authority in heaven and on earth. To Him alone and indeed are subject all powers and forces, good and evil—the miracles wrought by Him or any of His servants have nothing in common with modern suggestion or psychic healing methods, they are God's working thru the instrumentality of sanctified servants as real mediums dealing with realities. Read, for instance, the account of the healing of the lame man, in Acts 3 and 4. What was it, that aroused the Jewish rulers and why did they take offense in the healing of an impotent man? It was not the act of healing, not the miracle, but the fact that the deed had been done *in the name they hated above all names*, the name of Jesus. They would never have objected if the Apostles in healing the sick or impotent had applied the method of the sorcerers or magicians.

We must, therefore, beware of calling any metaphysical—or suggestive, mind or psychic "faith healing" in the sense of the Christian, biblical term; for we should not forget that according to Christ's prophecies the name of Christ is to be abused and forged by false prophets and healers, appearing in the last days, in which we live, to deceive Christians who do not discern the spirits whether they come from God or are to be classed with anti-Christian imposters. By their fruits ye shall know them.

Healing by Faith

Of the signs enumerated in Mark 16, we shall discuss only the last one, "They shall lay hands on the sick, and they shall recover." This

leads us directly to the main problem we are to solve and to the main question, How far may we go in the application of that promise to our days? The comments of church fathers, and of ancient and modern expositors differ widely on this subject. Some believe in a literal and universal application, while others would have those signs confined to the apostolic age and the primitive Church. Nevertheless we cannot deny that the text does not preclude a universal application and the biography of consecrated servants of Christ may furnish ample evidence that perhaps all the signs may still occur in the wonderful household of God's kingdom on earth, even in our day of skepticism and unbelief. God's power is not bound. Let us face the problem of faith healing. In keeping with our topic we shall turn our attention first to those church denominations and societies which are noted for emphasizing the doctrine and practice of faith healing.

Altho the hynotic and suggestive method of healing may not directly come under the subject with which we are dealing, we shall give brief attention to it, in order to make plain the vast difference between such cases and the specifically Christian healing and to refute the rationalistic interpretation of biblical healing, which has been identified, or rather falsely confused with the practice of hynotic practitioners. The originator of hynotic cures was James Braid, in Manchester, England. Dr. Liebhault, a noted French physician adopted the method in 1886, and according to a journal published in the interest of this movement succeeded in performing astonishing cures in cases of nervous troubles and many other diseases. The process followed is this: The patient is seated in a chair, a state of unconsciousness induced by the practitioner's firm command to sleep and the authoritative affirmation that the disease would be removed as soon as the patient would wake up again. It is an operation of the mind of the patient, who is being cautioned to concentrate his thoughts on a successful cure by surrendering his will to the unfailing curing will of the operator: Such process may prove very effective in certain diseases, and we dare say that similar cures are constantly being performed by many a wise mother who diverts the attention of a crying child from pain by directing it to a different object, an apple, or a toy.

The Error and Delusion of Christian Science

Closely related to this method is the practice of so-called Christian Science—a society that is neither Christian nor scientific—and which, therefore, sails under false pretenses. Let them speak for themselves, before we examine their claim. "It is a glorious truth now dawning upon the world for a second time, which will enable us to unlearn sickness, the same as we do our other evil doings. For Jesus revealed it some 1800 years ago, and the primitive Church enjoyed the revelation for about 300 years, when it went into the dark ages of human opinions, from which, after feeding upon medical husks and the wisdom of the world, it is just now returning to the Father." So it was Mrs. Mary Baker Glover Eddy, who in 1866 made the astounding discovery

which at last, after a sleep of eighteen hundred years, aroused the church of Christ and restored to the world in darkness the real Christ so long lost. One needs only read the "Book of Science and Health, with the Key to the Scriptures," the Christian Scientist's Bible, in order to be brought face to face with the question, What is more impossible and incredible, the absurdity of such insane and blasphemous theories, or the folly of those who believe in this most monstrous heresy.

What we must object to most of all, and what can only be condemned from the viewpoint of a believing Christian, is not so much the mind healing practice as the *doctrines* of Christian Science. We would not hesitate for a moment to let them pass as mind healers, for there are people who can be cured from their peculiar ailments in no other way. Which reminds us of the patient who, tho "there was nothing the matter with him," insisted that he needed some medicine, whereupon his physician cured him with a small bottle of colored sugar water. This was undoubtedly a mind cure—the medicine being just as real as was the disease of the patient. Yes, there is in this strange world of ours ample room for the practice of mind healers—and both parties are benefited, as the practice pays well. What must however arouse the just indignation of every sincere Christian is the religious cloak with which Christian Science clothes its very simple cure, its pretense of being a Church, and its identification of such a mind cure with the miracles of Christ and the apostles.

Un-Christian and Unscientific

How dare they claim to be "Christian" while proclaiming a doctrine diametrically opposed to the teachings of Holy Scriptures? They deny the existence of a personal God. To them God is but an impersonal principle, a spirit, without any personality and form; denying sin and guilt as mere imaginations of the mortal mind, they need no Saviour save a strong mind to ignore the very existence, the very reality of sickness and all evils, and for them who achieve this the cure will be complete.

Having no personal God we should think there would be no room for prayer, and yet—they believe in prayers and the name of God remains, giving their monologue at least the semblance of prayer. Again we let them speak for themselves. Here is a "prayer" to be used in a case of dyspepsia: "Lord, help us to believe that all evil is utterly unreal, that it is silly to be sick, absurd to be ailing, wicked to be walling, atheism and denial of God to say I am sick. Help us strongly to affirm, with our hand in thy hand, with our eyes fixed on Thee, that we have no dyspepsia, that we never had dyspepsia, that we will never have dyspepsia, that there is no such thing as dyspepsia." What do you think of such a prayer? Saying nothing about the insanity of such a declaration, how can I place my hands into the hands of a mere "principle" and how can I face a thing that has no form? The imagery surpasses human comprehensions.

But that is not all. One of the basic theories of Christian Science

is the denial of the existence of matter according to which the human body does not exist at all, the only real thing being spirit. Therefore, and the conclusion seems logically correct, it is claimed that a being without a material body cannot be sick—nor even die—for mind you well: No evil is real. If man has once come to realize the full intent and purpose of the great mystery of Christian Science, he will no longer die—for the simple reason that he has dropped that foolish imagination. Dear reader, don't you think that Mrs. Eddy made the greatest mistake of her life when she was foolish enough to die like a common mortal a few years ago? What is to become of the disciple if the master fails to live up to his principles?

These few lines may suffice to open the eyes of any of our readers who may be in danger of falling a victim to this worst delusion of our century. In conclusion it may be added that the "signs" of the Christian Scientists are by no means to be classed with the signs that should follow those that believe—on the contrary, they belong to the strong heresies that God has threatened to send as a punishment to those that fall away from the truth of His word and sound doctrine.

Faith Healing in the Roman Catholic Church

We come now to the wonders and faith healings as claimed by the Roman Catholic Church, and their number is legion. We need not repeat any of the numerous legends and reports telling us how cripples and sufferers from all imaginable diseases were cured, how they left their crutches at some shrine or altar, before some statue of Mary "the mother of God," or of some saint, perfectly restored in health by the believing prayer offered at such sanctuaries. As to cases where a real cure was experienced—and there seem to be such—I do not feel competent to decide just how the miracle was performed—whether the cure is due to God's gracious condescendence whereby He acknowledges in the faith of superstition the unconscious longing for real divine help—or whether such healings were brought about by means of the highest degree of ecstasy, the patient reaching so high a point of excitement thru his intense devotion and emotion that healing could come like a nervous shock or like the reaction after tension. After all, we must admit that even in such superstitious experiments there is more Christianity than in the manipulations of the Christian Scientists—for Roman Catholics at least honor a personal God.

Faith Healing among Protestants

The Church of the Reformation did not deny the possibility of faith healing. Dr. Martin Luther snatched the life of his co-worker Philip Melancthon from the grip of death by the prayer of faith. But faith healing was never emphasized by the Evangelical or Lutheran churches, while many later church denominations took it up again in the attempt to revive the Church of old. Among these we mention briefly the Pentecostal Holiness Church, the church organized years ago by John Alexander Dowie, an evangelist of prophetic appearance

who would "take the Lord at His word;" certain Adventists and the so-called "Church of God" founded some 40 years ago. Faith healing was also practiced by the healers in St. Louis recently, Mr. Hickson and Mrs. Mc Pherson. In addition we may find such experiences in the life of sober Evangelical evangelists and missionaries.

From all this it appears that miracles, and especially the healing by believing prayer, are not necessarily confined to the primitive church. And as to the work of Mr. Hickson and Mrs. Mc Pherson, we are assured by eye-witnesses as well as written reports that the healings were performed in a strictly Christian way, the patient being assured of a cure only in case of an unconditional surrender to Christ, the Saviour of soul and body.

Some Final Conclusions

And now—what shall we say to all this? We follow Christ's advice: "Search the Scriptures." We shall form judgment on the basis of God's word—not merely on some favorable passages—but on the Scripture as a whole in its context. And in that context we shall examine the passages which deal with the problem before us. For we can understand the chapters of disease and health, of death and life only in the place they are given in God's great and wise economy. We claim as the results of inquiries into Holy Scriptures the following:

1. That disease and death as well as all evils of our earthly life are no part of man's original destiny but were caused by man's fall, is one of the fundamental doctrines even in the Old Testament. This appears from the report of the creation and the testimony that all that God made was very good indeed. The evil that culminated in death is clearly traced to the sin of man which marred God's creation, Gen. 2: 17, and in harmony with this viewpoint is the declaration of St. Paul in Rom. 5: 12, "Therefore, as thru one man sin entered into the world, and death thru sin; and so death passed unto all men, for that all sinned." The links in the disastrous chain of evil that poisoned and corrupted the perfect organism of humanity destined originally to life and health and happiness are Satan, sin and death—disease appearing as the twin sister of death.

2. The consequences of man's fall can be removed only by the removal of the causes, just as in our physical organism a fever consuming the vitals will subside only if the cause, some disease, is removed by proper treatment.

3. This cure, the perfect redemption of sinful and dying man, is the exclusive mission of the Son of God who came to conquer Satan, sin, death and sickness, accomplished our redemption by taking our burdens upon himself and by the ransom of his cruel death on the cross has freed us from the bondage of evil and finally by his holy Spirit has sanctified us that we may be fit for the adoption of children of God, the requirement on our part being a faithful acceptance of the grace offered and an unconditional surrender to God.

4. The fruit of this new relationship between redeemed man and

God is the abolition of death and disease, in fact of all evils of body and soul. For he who believeth in the Son of God hath eternal life.

5. The healing of the sick and the raising of the dead by Jesus are to be regarded not as divine credentials only, but also as a prelude to the glories to follow in the Kingdom above, and a guarantee to the promises given to the ransomed of the Lord concerning the fullness of life in the world to come. This applies also to the signs that follow them that believe, as the restoration of the sick in answer to believing prayer offered in behalf of consecrated Christian persons.

6. Only in connection with God's plan of redemption thru Jesus Christ may we make use of the provision and assurance contained in James 5: 14, 15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

7. This "faith healing" of the sick, however, must be handled with all precaution and discretion at the command of a humble servant of Christ, the duly ordained ministers of the Gospel acting as elders of the church. But the healing prayer and laying on of hands should be applied only by truly believing pastors to Christian persons about whose state of grace in Christ there is no doubt, but never in the case of a patient who cares only for physical health, without longing for the salvation of his soul and the willingness to submit unreservedly to God's will.

8. In addition to all we have said before we should ever keep in mind the following:

a. The application of the Christian "faith healing" method does not exclude the use of natural means and remedies given by God, such as physicians and medicines. True tho it be that in the last instance it is God who healeth all our diseases, it is also true that the material means for the sustenance of our physical life are His gifts to us, tho "man does not live on bread alone" (and medicine) but on every word that proceedeth out of the mouth of God.

b. Nor should we forget that the Lord who knoweth our frame, does in many cases use the evils of life, sickness and other afflictions, as a means of discipline to purge our sinful soul and to draw us nearer to Him. Should we not leave it to Him, the all-wise, to determine the day and moment when the process of purification has served its end and completed the inner cure and the burden may be taken away? Let us keep ever before us the submissive petition of the Son of God: "Thy will be done." And if it should please God, for reasons of His own, not to take out the thorn in our flesh, should not, as in the example of St. Paul, His grace be sufficient for us?

c. In conclusion, and this consideration should prevail, what is man's supreme destiny and what should be and remain the chief concern of his life but the glorification of God in Jesus Christ to his own

salvation and the salvation of his fellow-men, whether it be by life or death, health or sickness. For how many souls have been saved just by a disease dissolving the body and renewing the inner man, the soul-life, and how many souls have been led to God by the unspoken sermon of suffering and dying Christians patiently bearing the ills of life, weak in body, but the stronger in faith. True Christian heroism does not flee and avoid the cross, but bravely bears it. What should it profit a man, if he should enjoy the fulness of health and forfeit his life, his soul? Is it not better, after all, to enter the kingdom of God as a cripple than to be cast out in the end, body, soul and spirit? And why should we not put our full trust in the Lord and His blessed assurance "that to them that love God, all things should work together for good?"

Now then, prove all things; hold fast to that which is good. Good are only the things that come from God, the things revealed to us in His word.

The Lord has sent us pastors to preach the Gospel, that is our main business; let us devote our whole being to this foremost commission and the believing reception of the Gospel and the prayer of faith will never fail to bless the recipients in body and soul. And—wherever the Lord sees fit, in His own good time, the sick shall be healed, yea, by the prayer of faith. Do not doubt, only believe. The Lord hath promised, He will do it.

A NEIGHBORHOOD MATTER

BY SALLY CAMPBELL

Mrs. Albert Ellett looked about her spic and span living room and thru the open door into her spic and span dining room. She did not need to look beyond into the kitchen discreetly closed to the public to know how neat and shining a kitchen it was.

"Well, we are settled at last," she told herself, her only auditor; "but—" A long pause followed in the course of which she changed her seat for one at the window and gazed critically at the street in both directions.

It was a trig little, modest little street, very short and very full of houses and of children playing in the yards and on the doorsteps. One tiny fat boy lifted himself from the gutter across the street, where he had been sailing a line of ships, and stared over at Mrs. Ellett. She smiled at once and waved a gay greeting. His chubby, rosy face did not relax; he merely stared harder for a moment and then turned his back on her.

Mary Ellett laughed a little unsteadily and shook her fist at the small figure. "I believe you are a sample citizen, you unfriendly kiddie! Oh, dear, it seems so queer to be unacquainted! I wonder if a new place is always like this." She returned to her lapsed sentence. "We are settled, but, for all the hard work, I would joyfully pull everything up and start back on Monday. Think of going home!"

She did not dare think of it, however. "What is the use? Sunday would be left, and the rest of this afternoon, and tonight. Sundays are not meant to be just got thru, somehow. They are meant for—for quite other things." Swiftly the other things rose up before Mary's mind and threatened to overwhelm her. Hastily she leaned forward to watch with much pretense of interest a young woman who was going into the gate of a house not far away and on thru its door.

"Really I recognize her! How exciting! Last Sunday she sat near me in church. After all churches are churches," said Mary Ellett, and a change began to creep into her face. By the time it reached her eyes she looked more like the girl with whom everybody at "home" was acquainted, and who was so beautifully acquainted with them.

"I don't know her. I don't know her name. But—" Another pause, much shorter this time. Soon Mary had got her coat and hat, had crossed the street and was ringing the unknown young woman's doorbell.

"I am Mrs. Ellett," she announced herself. "I saw you last Sunday at church, and I thought you could tell me something."

"Won't you come in?"

"No, thank you. I just want to ask whether you have a Bible class at your church. In my own we have the loveliest one ever. Sunday might seem more natural if I could go to yours."

"Why, yes, we have." The answer came a little uncertain. "I am supposed to be a member, but I haven't been very faithful, I have to confess. Yes, indeed, we have a Bible class. If you would go I am sure you would be very welcome—after the first surprise." She laughed, and Mary was glad to laugh with her, with somebody who was not Albert. "Volunteers are not frequent, I think."

Back in her clean house, with direction as to finding the right room in the church, Mary discovered that her spirits were raised. "It is something to have made an acquaintance, even if not to have captured her name. It is more to have the beginning of a program, one item, I am thrilled at the prospect. On the strength of it I do believe I will give Albert a real supper, the kind that mother cooked." Mary had been chums with Albert's mother all her life. How she would love to see her! For a moment there was danger of a falling barometer again, but Mary got to work.

"The truth is, I am hungry," she announced, sniffing her steaming saucepans by and by. "We haven't had time to be for ten days. A good meal will taste very good. Albert is such a nice man!" she added comfortably. "He would picnic indefinitely and not shed a tear, unless within." Hanging up a spoon at the sink she caught sight of a figure moving among various rugs and curtains scattered in a yard a few yards off. "So glad, my dear," she went on, more comfortably, "that I am not you. We were just at your stage last Saturday." The spoon caught and held on a hook, but Mary stood still several moments longer.

"I'll do it!" she cried gleefully. "It would have been bliss for us last week. It will be fun for ourselves. I am crazy about it."

Once more she put on her hat and coat, shut her own door behind her, went a little down the street and knocked at a neighbor's. "No, thank you, I will not go in; don't be alarmed," she said to the pretty, tired young thing who opened to her. "We have just moved. I know all about it. I came to ask you to supper tonight, both of you. Just wash your faces and hands and come as you are at 6 o'clock. Will you? Thank you. Then I will look for you."

An hour or two later when Albert Ellett appeared he was quick to mark the savory supper preparations. "Have I stumbled into the Ritz-Carleton by mistake?" he inquired hungrily.

"Albert, we are going to have company for supper," said Mary; "neighbors. Isn't it fun?"

"Company! Neighbors!" repeated Albert. "How did you raise them? Who are they?"

"I don't know. But they can tell us. They are the young couple moving in three doors below. I remembered our feelings last Saturday and I felt just aching for a party, so I invited them. And they are coming—soon. So get ready, that's a good boy."

"I should say it was fun!" cried Albert, a broad and boyish grin replacing the seriousness induced by his surprise. "I am strong for the party!"

And the guests were for it, evidently and hilariously from the first minute. "I told George," said Mrs. George Howell, as she turned out to be, "that this was too good to waste; we were going to enjoy all of it. So we brought everything in and dropped it in heaps until Monday morning."

"Good for you!" commended Albert. "Mary and I were brought up with neighbors. We don't know how to do without them."

"So glad!" said Mrs. Howell snuggling luxuriously into her corner of the sofa. "So glad you asked us and that we weren't silly and methodic but came to stay! Or maybe," with sudden misgiving, "you expected us to go right after supper?"

With one voice Mary and Albert reassured her; their hospitality was not to be mistaken.

After supper Betty Howell insisted on helping wash dishes out in the kitchen, while the two men started a gay little blaze on the cold, clean living room hearth, with excelsior and pieces of packing boxes. It was going merrily when the girls joined them.

"Really," said Mary, "I can hardly believe how perilously near I was to homesickness and forlornness just three hours ago! I have progressed famously. I have been at two private houses (not shops or the post office). I am having friends to supper. I dare you to say that they are not friends," she broke off, to turn a severe face upon her guests.

"Not I," said George.

"We couldn't," said Betty.

Mary nodded and continued her list: "I am going to Bible class tomorrow morning. And I am going to take a new member. Friend Betty is going with me."

"She is!" echoed George. "You don't say!" he chuckled deeply. "I hope you will give her a few hints on Bible class behavior. She needs them."

"Now, George, why did you tell?" expostulated his wife. "I was trying to make the impression that I have been behaving Bible class behavior every week since I grew up enough. The truth is I caught at going somewhere—anywhere—in Mary's society. It was a lovely idea."

"What about a men's class?" asked Albert. "Shall we find out?" he asked George.

George laughed and shook his head. "Oh, thank you, I'll wait. We'd better not wreck the whole family reputation on our first Sunday."

The door bell rang.

"More excitement?" questioned Mary with curiosity.

Albert presently ushered in the young house mistress from across the way, who hesitated on the threshold. "You have guests," she said.

"We have!" cried Mary triumphantly. "And you make another guest. It is positively festive!"

"I came for just a moment." But she accepted a chair added to the circle about the packing box fire. "I came to say that I'd like to take you to the Bible class tomorrow if you will let me. The class will think," she said it, laughing, "that I am bringing a new member, all myself, and will give me a good mark!"

"Bringing two new members," corrected Mary. "Betty is going, too. We'd be delighted to be brought, eh, Betty?"

Betty would and said that she began to feel "deliciously settled."

"You look as tho you had lived here a year," said the newcomer; she made a faint motion to rise but the others would not hear to it and she easily renounced the idea.

They sat and talked and fed the fire. By and by they played the foolish game of trying to tell a story without the letter O, and the little house rocked with laughter, provoking Jack Brownell to a sympathetic smile as he stood on the porch and had to ring the bell two or three times. He came from across the street in search of his wife.

On Sunday morning there were possibly a dozen women in the Bible class room when Rachel Brownell arrived, with Mary and Betty, and presented them in due form to Mrs. Wood, the leader. Their entrance plainly made a sensation. Miss Rose Watson, the secretary, did not conceal the joyful satisfaction with which she wrote down their names, and Bibles and hymn books were pressed upon them with much hospitality.

Just this morning, at home, Mrs. Wood had said, "I think I must resign from the Bible class. I was invited to lead, not to lecture. I

expected my lesson to be in paragraphs, not one long, whole speech. No wonder we are so irregular and few."

But today she had proceeded hardly to the length of a full paragraph when Mary Ellett was reminded of something said by her own dear leader and broke in to report it with enthusiastic affection and pride. She felt no self-consciousness at first. Was not this the way of the Bible class in which she had been trained, and, therefore, she supposed of all Bible classes? But after a few sentences she faltered; doubt had assailed her. Mrs. Wood's heart sank. Under the table she gave her secretary a hasty nudge; "good sympathetic Rose" must see the need and meet it. It was not Miss Watson, however, who contributed the supporting word. She had no time. Because Mrs. Jerome King, the banker's wife, who had sat thru all former sessions in silence, spoke at once, with a kindly eye on Mary, who, entirely reassured, carried out her quotation successfully. Miss Watson said that it was interesting.

Then Mrs. Wood took a plunge. Looking boldly at Mrs. King, she asked her a question. "My questions," she had complained an hour before, "are such dismal failures that I have given them up. Apparently nobody feels the least responsibility for general ones. As for asking any member particularly anything, I never have dared. Probably the class would blow up once for all."

Now she dared. She asked Mrs. King a particular question. And Mrs. King answered it as smoothly as tho the machinery were oiled, and very sensibly, too. Moreover, she applied to her neighbor across an empty seat or two for an opinion, which happily differed from her own in certain details. Something resembling a discussion sprang up, mild enough but sufficient to raise Mrs. Wood's spirits many degrees and to electrify gentle Miss Rose.

"I counted," said Miss Rose to her beloved leader after class, "ten who said things. Almost everybody but two or three like Miss Myra Groves, who positively couldn't, you know, and that pretty young creature with Rachel Brownell."

"My manners were perfect," the pretty young creature was announcing at about the same moment. "You must both tell George about them. And, honestly, Mary, I liked your class. Or no," to Rachel, "it was yours, wasn't it?"

There was a touch of soberness in Rachel's answer. "I never thought of it as mine. I thought it was Mrs. Wood's or the church's or maybe Miss Watson's. But I can see that if Mrs. Ellett had been in my place it would have been hers."

"Her own," agreed Betty nodding her bright head and giving Mary's arm a squeeze. "It is now, already. And you live opposite to her. Every time you see the postman stop with her letters or see her go out marketing you will remember now that it is yours. Not every time, maybe, but a good many times."

"I go out marketing past your house, Betty," said Mary. "Please remember yourself."

"I don't have to. I was a visitor today. The dumpy pleasant little secretary woman wrote me down without permission. I may never go again."

"Well, we'll see," said Mary.

"She had a long list of names in her book. If, say, half of the members came it would be a fine, flourishing calss. But very evidently they don't. I like figures," explained Betty unexpectedly.

"She likes figures!" commented Rachel, after she had repeated the statement to Jack Brownell that afternoon. "If she had said that she liked fiction it would have sounded true. She looks like pure butterfly and nothing else."

"When any one tries to classify humans," said Jack wisely, "he will probably get some surprises—such as butterflies turning out to have grubby spots—still."

In the course of the week, one evening, Miss Dorothea Brownell, Jack's aunt, came in to talk to Rachel.

"Why on earth did you never tell me that there was a Bible class in this church?" she demanded, without delay. Miss Dorothea was not procrastinating in her conversations. "I might have been attending it all these months, if some one had let me know. Today I dropped one of the dozen bundles that one has to carry home from the shops in these times; a young woman picked it up and insisted on taking it all the way. When we went past the church she spoke of the Bible class. It seems as if my own nephew's wife might have told me, instead of leaving it to a stranger, who has just come to town herself. She lives on this street, opposite here."

"Mary Ellett!" said Rachel. In her heart of hearts Rachel stood in considerable awe of her husband's brisk emphatic aunt. She was generally meek before her. But now, more from interest in what she had than from self-assertion, she defended herself. "But, you know, you might have asked me, like Mary. She did not wait months. After just one Sunday she went out and inquired for a Bible class—from a stranger."

Jack grinned. "A fair shot, Aunt Dorothea!"

Miss Brownell was looking at Rachel harder than she usually looked at her. And without irritation. Unlike certain plain spoken persons Miss Dorothea could suffer rebuttal.

"Mary Ellett," pursued Rachel, "has the knack of knowing people. She would find company in the Sahara. If it was there she would. The other day I saw her take a big handful of chrysanthemums to the fence where Tom Heath was cutting the grass and ask whether there was not some one sick there; she had seen the doctor's car stop. Might she send in some of the flowers from her back yard? They were too lovely not to share. That is the word for her—she is an inveterate sharer."

"Was that why you carried a plate of the apple float over to Grandmother Heath yesterday?" inquired Jack.

"Poor old lady she gets forgotten, because she is ailing always," said Rachel. "I must remember her oftener."

"Please don't give her all the chocolate cake we had for supper. I only made a start," said Jack.

"Cake isn't good for her," said Rachel. A daring thought was in her mind. During the three months that Miss Brownell had been in town she had taken two state meals at her nephew's house and had been at one or two carefully prepared "at homes." "Suppose," said Rachel, with doubtful eyes on Jack's august aunt, "we eat some now."

"I am willing," said Miss Brownell, beginning to unbutton her gloves. Jack was already starting for the pantry, whence he brought half of a cake on the plate where he found it. The plate was crumby. And the still remaining apple float, which he added to his supplies, was in the earthenware crock in which it had been set away.

"Jolly little feed!" he said, when he had escorted his aunt to her apartment. "Aunt liked it. Nice old girl! I am fond of her."

He was. Rachel had more than once wondered why. "Tonight, over our scraps, I felt almost easy with her for the first time," she said—to herself, not to Jack! But possibly he knew.

"She sent you word," he reported, "that she will go to Bible class with you on Sunday. I foresee that you will both be regular attendants in the future. Aunt is a good joiner."

"I don't mind," said Rachel. "I want to go."

Mary and Rachel and Miss Brownell went together. "No Betty?" asked Rachel.

"No. She believed she would skip a few times. Skipping was the way in that class; you could tell by the book. Nobody would notice it, and she loved her Sunday sleep."

"Humph!" disappointed Miss Brownell. "It's a mighty poor way. I am sorry to hear it of the class, exceedingly sorry."

But, after all, there was a Betty. She slipped in just before the opening and, after one sparkling glance at Mary and Rachel, seated herself very demurely at the end of the row by Miss Brownell.

Naturally Miss Brownell had opinions upon the lesson topic. Such of them as she saw fit to express she expressed.

"I was proud of her!" said Rachel to Jack when she got home. "She talked so well—not at all too much. Every word helped. It was fine!"

Jack listened with palpable pleasure, tho without audible comment. He had often wondered why his aunt and his wife did not "find each other out."

"I did not change my mind," Betty had meantime explained to Mary. "Buster changed it."

"Buster?" inquired Mary.

"Yes; Talcott." Betty nodded to the plump-cheeked boy across the

street, who nodded vehemently back and called out "Hello!" with some unintelligible assertion about next Sunday.

"Oh, of course next Sunday," returned Betty, continuing to Mary. "There's the rub. Isn't there something in the Bible about offending little ones? And Buster is such a nice little one, once his 'no admittance' sign gets down."

"I never saw it down before," said Mary. "How did you manage?"

"Didn't," denied Betty. "Circumstances wished it on me. Or providence, I suppose Mrs. Wood would say. About two minutes after you turned the corner I heard wild screams and rushed out to find Buster, in his Sunday best, prone on the sidewalk yelling like a Comanche. There were no signs of violence on him, and finally, because he could not contain his woes, he told me that Dan Appleby had promised to take him to Sunday school and had gone off without him. By this time his mother had come out; between them I discovered that it had taken Buster weeks to overcome his shyness and make a date with Dan. He had talked of nothing else ever since, had waked up at five, been dressed and ready since half past seven and waiting at the gate since half past eight. His mother couldn't go with him because the baby was a little out of sorts. What could I do?"

"Just what you did."

"So we went, after his mother had wiped his eyes and his nose and put a clean handkerchief in his pocket and kissed him goodbye. I think she would have liked to kiss me. The faithless Dan turned up at the church door, exclaiming, 'O Boy! I forgot all about you!' I turned Buster over, walking thru the vestibule and out at another door. But I walked back. You see, in order to make my way with Buster, I had told him that I went to that Sunday school myself last Sunday, that my teacher was fine, that maybe his would be just as nice. I knew he thought that I was a 'steady,' and—and you hate to deceive a child."

"Yes," said Mary.

Betty sighed. "Buster is lynx-eyed. And he lives so near. I see no escape. But he is a duck. Besides, there is his mother."

"His mother?" questioned Mary curiously. "Could you make anything of her?"

"I could, and I can't get rid of it. She is aching like Buster to go about and see things and hear things and talk, but she's scared to death to try. If I don't take her and put her hand in Miss Rose Watson's I'll feel like a pig ever after. I had no idea that going to Bible class was so—so personal! Tho, to be sure, I never had any ideas about it." Betty sighed profoundly. And Mary tried not to look unsympathetic, but her face was bright.

Betty reproached her with it. "You don't care a bit. You are glad."

"Forgive me," said Mary. "I can't help thinking of Miss Rose Watson."

There was a pause, and a struggle between Betty and a betraying dimple. The dimple won. "Well, honestly," came Betty's confession, "I keep remembering Miss Rose myself. Isn't it queer how much a self-effacing person sticks to one's thoughts? Well, I must go tell George. George will grumble with me, any way. Mrs. Talcott is coming to call tomorrow afternoon. You might happen in."

Mary did and it was a very pleasant three-cornered visit that resulted. When it was over Mary and Betty and Mrs. Talcott strolled to the gate together. There Mary said to Mrs. Talcott, "You are coming soon to see me, too, aren't you?" and Mrs. Talcott answered, "Yes," with unmistakable intention.

"This street," said Rachel, when she heard, "has been thinking for a year that she was putting on airs. We wished she would move. And the whole time the poor thing was just afraid of us and lonesome. Wasn't it queer? But not half so queer as that Betty should be the one to find it out!"

On the next Sunday, as she had foreseen, Betty was at Bible class, with Mrs. Talcott. It was the day when she made her first remark in class. Mrs. Wood had announced that at the last moment there was no organist and had hesitatingly asked for a volunteer. After a pause Betty said to Mrs. Talcott, "You will play, won't you?" Mrs. Talcott would without hesitation; she played exceedingly well. And Miss Rose Watson smiled radiantly into her hymn book.

"How did you dare ask her?" said Rachel, when they were all walking around the church, after class. "How did you know she could?"

"I haven't as many brains as the rest of you," answered Betty, "but I try to keep the connection open between what I have and my eyes and ears. I have heard Buster and his mother sing hymns to a melody on Sunday afternoon. It went well. Generally persons don't mind doing what they do well."

Rachel looked thoughtfully at Buster just ahead, between his mother and Miss Rose Watson, explaining to them volubly his picture lesson paper.

"You arranged that too," said Rachel.

"Don't they look satisfactory?" said Betty.

"Who," inquired Miss Dorothea Brownell, from the other side of Rachel, "was the woman with the big feather hat by the door?"

"I don't know. I don't think she belongs. Or perhaps she is just starting. Perhaps recruiting is contagious."

"It ought to be," returned Miss Brownell briskly. "I must look about at my boarding place."

Miss Rose had stopped at the gate and was waiting for them. She was excited. "Mrs. Talcott has just made a wonderful suggestion. I must tell Mrs. Wood. I think we ought to copy it."

"I didn't mean to suggest anything," murmured Mrs. Talcott apologetically. "I was just talking along."

"Think of her talking along!" commented Betty in silence, behind a sober countenance. "I call it triumphant. I knew that dear little Miss Rose would make her feel comfy."

"Where Mrs. Talcott used to live," Miss Watson was continuing, "the Woman's Bible class did things. I mean, it met in the week and sewed or studied or taught or played with the children or just enjoyed itself, according to the neighborhoods, according to what they voted for. We need different things, but the same things are needed—" Miss Rose was getting very much mixed. She looked appealingly at Mrs. Talcott who could but come to her relief.

"It was a city school," Mrs. Talcott explained. "Some of the members who lived in the same block were strangers to one another. Mrs. Hall, the leader, thought that we ought to try to get together, at least those who were in the same section. So she divided us into ten sections. Each one did what it chose. Of course Mrs. Hall gave advice. Working girls played together in the evenings. Washwomen and charwomen just sat still and drank cocoa and talked. Some of them talked; some were too tired. So the minister or the minister's wife came in and talked to them a little, or a girl sang or played. There were two or three mission study classes and a shirt waist class. Oh yes, and a recipe book class. I got a lot of fine recipes from that, tho I did not really belong. The rule was that whoever went to any class had a right to drop in at any other. I don't know why, but the cooks' was almost the liveliest class of all."

"I don't doubt it," said Betty. "Women love to talk cookery. Start them, and in two minutes you can hardly get a word in edgewise. What was your class?"

"Music. We had delightful evenings. Then some of us taught outside, I mean just to pass on the pleasure of it, you know, to somebody who couldn't afford to buy it." Mrs. Talcott paused. She flushed. "If—if there were one or two boys or girls here who would like to learn I'd be very glad to try to teach them, if they couldn't do any better." She laughed a little breathlessly.

"Oh, there must be," cried Miss Watson. "There are! It is a perfectly beautiful idea! I am so glad you told us. Just wait until Mrs. Wood hears about it."

"Were there cure-for-lonesomeness clubs?" inquired Mary.

"No, not exactly. There might be. But I think you have one already started," said Mrs. Talcott, smiling at Mary and then at Miss Rose and then at Betty, very happily.

Here is as good a place to stop as any. Because, you see, this story is still going on and, it is to be hoped, will keep on going. Also it should be said that Albert and George and Jack have a part in the same story, if all of it even up to the present were told.

"I hadn't the slightest idea," said Betty to her husband when she went home and told him, "that religion was so sociable. It is very sociable and friendly, isn't it? Listen, dear, we must learn to keep it in our house, you and I."—*The Continent*.

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES, 1921

This table of statistics for religious bodies in the United States has been compiled by the Federal Council of the Churches of Christ in America, as published in the *Year Book of the churches*, 1921-22. The table had to be greatly condensed owing to lack of space. All denominations reporting less than one hundred churches (106) have been omitted. These churches, however, are included in the grand total given at the head of the table. The column giving the number of Sunday schools has also been omitted, as it coincided almost exactly with that of the ministers. Denominations affiliated with the Federal Council are designated by an asterisk. The United Lutheran Church is affiliated only as a consultative body. The Protestant Episcopal church is represented in the Federal Council only by its Commissions on Christian Unity and Social Service.

"The figures here given are the result of effort to get from the statistician or other officer of each body a report of statistics collected by that body for the year 1921. The date of gathering by the denominations varies greatly, however, some bodies gathering the figures as of date January 1st, 1921, others as of date May and June, 1921, and some thruout the entire year; some being of dates in spring and others in fall when local unions hold their annual sessions." In spite of these difficulties, however, the table gives the statistics of religious bodies in the United States as accurately as is possible under present conditions.

(See Table on next three pages.)

A Study of Religious Statistics—Constituency

The definition of the term "constituency" is varied. Defining it as "all those who by birthright, affiliation, or sympathetic interest as well as actual enrolled membership hold some form of denominational religious faith," careful study of the population of the United States has brought some good statisticians to the conclusion that the figures of the Roman Catholic, Eastern Orthodox, Latter Day Saints and Salvation Army presented in the Year Book represent "constituency." No regular plan of enrollment appears to be followed by Jewish synagogues, some counting only heads of families and others only heads of families who are pewholders; since, therefore, all who have not renounced the Jewish faith among those of Jewish blood may strictly be counted as Jewish constituency, a multiple of four is fair, tho rather low, upon the reported membership of Jewish synagogues. It is somewhat harder to get a fair multiple for Protestant bodies, but Dr. Walter Laidlaw, of New York, who has had large experience as statistician of the New York Federation of Churches and in the Census Bureau of the United States, has demonstrated thru varied tests that a multiple of 2.8 upon Protestant membership figures is approximately correct. Some such calculation is necessary to bring the figures to a comparable basis. It is altogether misleading, for example, to say that there are 17,885,646

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES, 1921

Name	Churches	Ministers	Members	Sunday School Members	Total Raised All Purposes
<i>Adventist Bodies</i> (5)	2,889	1,927	136,233	125,465	\$ 7,055,047
Advent Christian Church	535	770	30,597	24,141	625,000
Seventh Day Adventist	2,232	1,046	100,673	97,361	6,405,677
Assemblies of God, General Council	1,200	1,155	15,000	20,000	120,000
<i>Baptist Bodies</i> (17)	61,874	48,417	7,335,250	4,332,928	60,798,534
*Northern Baptist Convention (including Free Baptists)	8,409	8,566	1,253,878	984,011	21,926,143
Southern Baptist Convention	27,444	15,551	3,199,005	1,966,810	34,881,032
*National Baptist Convention (Colored)	21,113	19,423	3,116,325	1,305,087	3,500,000
Free Will Baptist	800	920	60,000	30,000	95,000
Colored Free Will Baptist	294	13,362	13,362	4,168	36,667
General Baptists	518	589	33,466	26,855	64,688
Regular Baptists	401	494	21,521	2,351	11,853
United Baptists	254	411	22,097	793	4,837
Duck River and Kindred Ass'ns of Baptists (Baptist Church of Christ)	105	110	6,872	447	2,518
Primitive Baptists	2,143	1,292	80,311		96,270
Colored Primitive Baptists	336	600	15,114	3,697	22,881
<i>Brethren, German Baptist</i> (Dunkers) (5)	1,274	3,731	134,110	128,755	1,197,854
Church of the Brethren (Conservative)	1,014	3,300	109,790	102,627	852,938
The Brethren Church (Progressive)	177	203	19,836	25,079	332,073
Brethren, Plymouth	470		13,717	12,813	185,954
Brethren, River (3)	109	212	5,832	7,809	95,768
Christadelphians	145		2,922	3,101	16,310
Christian and Missionary Alliance	350	325	15,050	13,375	1,078,816
*Christian Church (American Christian Convention)	1,094	987	97,034	77,881	197,723
Christian Union	235	223	13,833	15,000	50,000
Churches of Christ	5,570	2,507	317,937	183,022	679,091
Churches of God, General Assembly	202	477	7,784	6,475	32,000
*Churches of God in N. A., General Eldership	502	453	25,920	36,919	426,896
<i>Churches of the Living God</i> (3)	193	173	5,743	1,116	17,399
Christian Workers for Fellowship	150	93	3,000	500	10,000
<i>Church of the New Jerusalem (Swedenborgian)</i> (2)	122	140	8,087	4,130	172,463
General Convention of the New Jerusalem, U. S. A.	101	92	6,319	4,130	172,463
*Congregational Churches	5,939	5,665	819,225	743,632	21,233,412
*Disciples of Christ	8,964	6,910	1,210,023	987,117	11,165,391
<i>Eastern Orthodox Churches</i> (7)	407	413	411,054	17,133	105,315
Greek Orthodox (Hellenic)	125	130	150,000	3,100	12,500
Russian Orthodox	212	220	200,000	12,500	12,500
*Evangelical Association	1,850	1,350	160,000	207,200	4,300,000

Name	Churches	Ministers	Members	Sunday School Members	Total Raised All Purposes
<i>Evangelistic Associations (15)</i>	219	612	15,520	12,476	307,777
*Evangelical Synod of N. A.	1,309	1,075	274,860	152,196	4,086,913
<i>Friends (4)</i>	1,020	1,348	117,339	88,182	1,493,853
*Society of Friends (Orthodox)	820	1,286	96,135	61,484	1,483,459
*Religious Society of Friends (Hicksite)	147		17,881	6,422	
Independent Churches	579	54	54,883	39,077	765,815
International Apostolic Holiness Church	375	600	11,800	9,120	74,000
Jewish Congregations	3,000	810	400,000	74,022	4,788,228
<i>Latter Day Saints (2)</i>	1,925	9,968	587,818	253,719	1,398,025
Church of Jesus Christ of Latter Day Saints	1,050	4,718	492,205	208,000	804,068
Reorganized Church of Jesus Christ of Latter Day Saints	875	5,250	95,713	45,719	593,957
<i>Lutherans (23)</i>	15,088	9,873	2,466,645	1,019,976	33,770,710
*United Luth. Church in America	3,775	2,843	791,460	515,815	11,671,406
Joint Synod of Ohio	933	748	148,378	69,849	1,566,239
Iowa Synod	1,011	589	131,726	34,384	2,663,581
Augustana Synod	1,234	764	200,233	79,691	3,935,180
Norwegian Lutheran Church	2,853	1,289	259,888	46,454	3,143,902
Lutheran Free Church	420	200	30,000	25,000	283,547
United Danish Church	176	150	16,044	7,531	272,825
Danish Church	104	66	14,578	2,454	269,847
Suomi Synod	163	48	18,835	10,692	186,885
Finnish Apostolic Church	100	5	20,000		
Missouri Synod	3,283	2,371	673,321	108,133	9,429,818
Joint Wisconsin Synod	599	439	124,638	108,970	1,142,366
<i>Mennonite Bodies (16)</i>	983	1,487	91,282	105,477	1,339,037
Mennonite Church	353	520	34,895	56,000	504,947
General Conference Mennonites of N. A.	117	190	19,937	20,000	350,000
Mennonite Brethren in Christ	144	122	8,503	11,108	279,973
<i>Methodists (17)</i>	62,304	43,578	7,918,557	7,044,088	130,730,479
<i>White (8)</i>	48,706	29,759	6,550,183	6,367,415	124,632,704
*Methodist Episcopal Church	26,713	18,643	3,938,655	4,178,472	85,934,000
*Methodist Episcopal Church, South	17,251	7,842	2,346,067	1,881,715	38,859,832
*Methodist Protestant	2,500	1,020	178,275	175,767	1,975,983
Free Methodist	1,259	1,483	38,944	89,162	1,379,986
Congregational Methodist	200	75	15,000	4,200	13,806
<i>Colored (9)</i>	13,598	13,819	1,368,374	676,673	6,097,775
*African Methodist Episcopal	6,900	6,550	551,766	278,313	3,425,000
*African Methodist Episcopal Zion	2,718	2,962	412,338	203,147	784,746
*Colored Methodist Episcopal in America	3,516	2,643	366,375	186,770	1,736,132
Union American Methodist Episcopal	267	205	18,812	2,553	40,664

STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES, 1921 (Concluded)

Name	Churches	Ministers	Members	Sunday School Members	Total Raised All Purposes
<i>Moravian Bodies</i> (3)	151	192	33,796	19,747	332,328
*Moravian Church (Unitas Fratrum)	125	147	31,757	18,760	323,639
Pentecostal Church of the Nazarene	867	897	32,259	40,575	588,706
Pentecostal Holiness Church	268	470	6,605	10,000	132,058
<i>Presbyterians</i> (9)	16,165	14,383	2,384,683	2,037,579	56,381,170
*Presbyterian Church, U. S. A. (North)	9,842	9,979	1,722,361	1,448,054	47,036,442
*Presbyterian Church, U. S. A. (South)	3,475	2,026	397,058	370,840	12,124,831
Cumberland Presbyterian	1,312	749	63,924	15,000	6,537,525
*United Presbyterian Church of N. A.	1,937	962	160,528	170,432	39,497
Colored Cumberland Presbyterian	136	430	13,077	8,399	373,193
Associate Reformed Presbyterian Church	133	119	16,750	13,393	225,268
Synod of the Reformed Presbyterian Church of N. A.	103	100	8,185	9,498	34,373,221
*Protestant Episcopal Church	8,324	6,011	1,104,029	493,212	9,582,748
<i>Reformed Bodies</i> (3)	2,716	2,222	510,905	482,630	4,029,963
*Reformed Church in America	1,733	1,771	135,634	134,755	5,433,663
*Reformed Church in the U. S.	1,736	1,255	331,369	320,355	119,122
*Christian Reformed	247	196	43,902	26,380	75,368,294
Roman Catholic Church	16,380	21,643	17,885,646	4,332,561	774,167
Salvation Army	1,117	3,728	108,033	62,064	522,352
<i>Scandinavian Evangelical Bodies</i> (4)	477	500	38,189	47,140	144,303
Swedish Evangelical Mission, Covenant of America	324	342	29,164	34,401	105,397
Swedish Evangelical Free Church	102	96	6,208	9,582	82,763
<i>Spiritualists</i> (2)	611	320	105,831	3,064	2,376
Spiritualists (National Association)	600	300	100,000	3,000	1,500,000
<i>Theosophical Societies</i> (3)	222	222	62,180	20,760	6,089,326
Theosophical Society, American Section	203	505	7,800	451,242	5,903,521
Unitarians	406	2950	103,336	423,389	185,805
<i>United Brethren Bodies</i> (2)	3,815	2,543	383,329	27,853	1,946,458
*Church of the United Brethren in Christ	3,466	2,543	364,229	143,491	1,069,075
Church of the United Brethren in Christ (Old Constitution)	409	407	19,100	27,853	488,424,084
*United Evangelical Church	832	519	90,096	143,491	327,500,400
Universalists	650	561	58,566	58,442	
ALL DENOMINATIONS	233,999	199,331	46,242,130	23,944,438	
Total of churches affiliated with the Federal Council	143,367	113,002	20,052,781	15,958,784	

Roman Catholics and 26,745,543 Protestants in a total of 46,242,130 of reported membership. The calculation below shows a ratio of 1:4.2 as between Roman Catholic and Protestant population in the United States; that is, for every one of Roman Catholic there are four and two-tenths of Protestant faith. The approximate ratios to total population are 18 Roman Catholics, 75 Protestants, 3 other faiths, and 10 of no faith.

Population of the United States as members and adherents of some organization of religious faith:

Roman Catholic	17,885,646
Eastern Orthodox	411,054
Latter Day Saints	587,918
Jewish	1,600,000
Protestant	75,099,489

Total95,584,107

Comparison of 1921 totals with United States Religious Census, 1916:

Increase

	Churches	Ministers	Members	Sunday Schools	S. S. Members
1921 —	233,999	199,331	46,242,130	199,154	23,944,438
1916 —	227,487	191,796	41,926,854	194,759	19,935,890
for 5 yrs.	6,512	7,535	5,315,276	4,365	4,008,548

An exact basis of comparison is not available for the growth of the churches for the year 1921 over 1920, but the churches have during the past two years turned their war losses into a decided gain, the gain being clearly more than one million in 1921.

Six Largest Protestant Groups

The larger Protestant denominational groups are Methodists, 7,918,557; Baptists, 7,835,250; Lutherans, 2,466,645; Presbyterians, 2,384,683; Disciples, 1,210,023; Protestant Episcopal, 1,104,029.

Twelve Largest Protestant Bodies

The twelve larger single Evangelical Protestant bodies are: Methodist Episcopal, 3,938,655; Southern Baptist Convention, 3,199,005; National Baptist Convention (Colored), 3,116,325; Methodist Episcopal, South 2,346,067; Presbyterian, U. S. A. (North), 1,722,361; Northern Baptist Convention, 1,253,878; Disciples, 1,210,023; Protestant Episcopal, 1,104,029; Congregationalist, 819,225; United Lutheran, 791,400; Presbyterian, U. S. (South), 397,058.



WHAT EVANGELICAL PEOPLE OUGHT TO KNOW

Evangelical History

What is now the Evangelical Synod of North America was founded as the "German Evangelical Association of the West" on Oct. 15th, 1840, at Gravois settlement, St. Louis county, Missouri, by six pastors (E. L. Nollau, Jos. Rieger, Herman Garlichs, J. J. Riess, G. W. Wall, P. J. Heier and C. L. Daubert), who had come from Germany to minister to the religious needs of German settlers in the Mississippi Valley.

Ten years later a theological seminary (now Eden Seminary) and a church paper (*Der Friedensbote*) were established. At that time the Association consisted of 25 pastors and one congregation (St. Paul's, St. Louis). At the end of the first quarter of a century there were 122 churches and 68 congregations.

Until 1858 the Association met annually as a whole. In that year, however, separate District conferences were begun (Eastern, Central and Northern) and the first General Conference met in 1859 (Louisville, Ky.).

It was at this General Conference that home mission work was organized.

Elmhurst was acquired in 1871.

The foreign mission work in India, begun in 1867, was assumed by the Synod in 1884.

The Seamen's and Immigrant Mission, Baltimore, was founded in 1886.

The Church Extension Fund was established in 1889.

In 1890, at the fiftieth anniversary, the number of pastors was 674, serving 886 churches in 15 Districts.

Sunday school and young people's work was begun in 1895.

Eden Publishing House was established in 1896.

The first English periodical, *The Evangelical Companion*, appeared in 1899.

The Messenger of Peace, now *The Evangelical Herald*, was first published in 1902.

The National Evangelical Brotherhood was organized at Evansville, Ind. in 1914.

In 1915, the 75th anniversary, there were 1,095 pastors serving 1,388 churches in 19 Districts.

The National Union of Evangelical Women was organized in Cincinnati, Ohio, in 1921.

At the present time there are 1,177 pastors serving 1,314 churches, with nearly 450,000 souls, in 19 Districts. For fuller information see the statistical table on page 45. A brief history of the Synod may be found in *Evangelical Fundamentals*, Part One.

Evangelical Activities

Educational Institutions

Eden Seminary, the theological school of the Synod, has a faculty of six instructors. The number of students is 97. The president is Rev. S. D. Press, D. D., Eden Seminary, St. Louis, Mo.

Elmhurst College, the preparatory school for Eden Seminary, has a faculty of thirteen instructors. The number of students is 186. Rev. H. J. Schiek, Elmhurst, Ill., is president.

Robinson Academy, Robinson, Texas, a co-educational preparatory school, will be opened early in November, with about 50 students and two instructors. Rev. H. Specht, Robinson, Texas, is dean.

Home Missions

On the Home Mission field 90 pastors are serving 22 mission churches in 31 states and in Canada, comprising about 20,000 souls. During 1921 these churches contributed over \$11,000 to benevolences. Rescue mission work is being conducted in St. Louis and Chicago and neglected fields are being served in various sections of the country. For information regarding the Home Mission work write Rev. W. L. Bretz, 130 Chatham Road, Columbus, Ohio.

The Immigrant and Seamen's Mission, 1308-12 Beason St., Baltimore, Md., aims to serve immigrants, emigrants and tourists, and seamen in any way possible. Rev. F. H. Klemme, 106 E. 32 St., Baltimore, Md.

The Church Extension Fund makes loans at a nominal rate of interest to churches in need of assistance. A working capital of over \$200,000 is now being used for the benefit of 140 churches. Further particulars may be had from Rev. Theodore Braun, 1511 College Ave., St. Louis, Mo.

Foreign Missions

The Synod supports two foreign mission fields. On the field in *India* there are six stations and 49 outstations, at which 13 American missionaries, four Indian pastors and 162 native workers minister to over 3,200 converts. In 1921, 23,277 patients were treated at five dispensaries and in two leper asylums 538 lepers are under Christian care and influence. Extensive work is being carried on by women missionaries in the zenanas, and a high school, a training school for pastors, Christian boarding schools, orphanages and asylums for the blind are in operation.

Work in *Honduras*, Central America, was begun in 1920 and at present five American workers are engaged in pioneer work there. Rev. Paul A. Menzel, 2951 Tilden St., Washington, D. C., is Executive Secretary of the Board for Foreign Missions.

In February, 1922, Rev. W. F. Henninger, left for South America to begin his work as professor in the Evangelical Seminary at Cachoeira, Rio Grande do Sul, Brazil. This is the first step in a larger program for the assistance of Evangelical churches in South America approved by the General Conference in 1921.

Pensions

The Board for Ministerial Pension and Relief has a reserve fund of \$200,000 and is supporting 90 invalid and retired pastors, as well as the widows and orphans of deceased ministers with annual pensions. The Pastors' Home, Blue Springs, Missouri, provides a home for 28 persons, retired and invalid pastors and their families.

Charitable Institutions

In eleven Deaconess hospitals (St. Louis, Mo.; Evansville, Ind.; Chicago, Lincoln and East St. Louis, Ill.; Milwaukee, Wis.; Faribault, Minn.; Marshalltown, Iowa; Detroit, Mich.; Cleveland, Ohio; and Baltimore, Md.) more than two hundred deaconesses and nurses minister to over 12,000 patients annually.

Two institutions for epileptics and feeble-minded (Marthasville and St. Charles, Mo.) care for 165 afflicted men, women and children. In seven orphanages and old people's homes (St. Louis, Mo.; Detroit, Mich.; Buffalo, N. Y.; Hoyleton and Bensenville, Ill.; and San Antonio, Texas) 465 orphans and 200 aged and infirm persons are finding Christian education and home surroundings.

Publications

At Eden Publishing House, 1718 Chouteau Avenue, St. Louis, Mo., are published two weekly church papers (*Der Friedensbote* and *The Evangelical Herald*), eight Sunday school papers (five in English and three in German) and ten Sunday school quarterlies (six in English and four in German). A branch house has been established at 202 S. Clark St., Chicago, Ill. The net income goes to the Ministerial Pension and Relief Fund, and to the General Treasury. The editorial staff consists of five editors, an assistant editor and one office secretary.

Religious Education

The Board of Religious Education, besides supervising the Sunday schools and the week-day religious instruction of the churches, conducts two summer training schools (Elmhurst, Ill., and Waveland, Miss.) for the benefit of the 13,800 Sunday school teachers and officers. Two others are proposed (Dunkirk, N. Y., and Newton, Kan.) The Executive Secretary is Prof. F. Pfeiffer, 2013 St. Louis Ave., St. Louis, Mo.

Miscellaneous

The Federated Activities comprise 255 Brotherhoods with 16,777 members; 719 Evangelical League organizations with a membership of 29,888 and 1,104 Women's organizations with 72,460 members enrolled. Rev. H. L. Streich, 2013 St. Louis Ave., St. Louis, Mo., is the Executive Secretary.

Endowment and trust funds to the amount of over \$400,000 are being administered for the Synod's work. For information address Rev. W. Grotefeld, 56 Grove St., Downers Grove, Ill.

The Executive Officers of the Synod are: Rev. J. Baltzer, D.D., 2013 St. Louis Ave., St. Louis, Mo., President; Rev. A. H. Becker, 1831 Carondelet St., New Orleans, La., Vice-president; Rev. G. Fischer, 671

Madison St., Milwaukee, Wis., Secretary; Rev. H. Bode, D.D., 1740 N. Euclid Ave., St. Louis, Mo., Treasurer; Rev. F. E. C. Haas, 2013 St. Louis Ave., St. Louis, Mo., Executive Secretary of the Forward Movement and Budget Board.

The denominational headquarters is Synod House, 2013 St. Louis Ave., St. Louis, Mo.

Evangelical Belief and Teaching

When the Synod was first organized the founders agreed on the following doctrinal statement:

"The German Evangelical Church Association of the West, as a part of the Evangelical Church, defines the term 'Evangelical Church' as denoting that branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testaments as the word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and Reformed Churches, the most important being the Augsburg Confession and Luther's and the Heidelberg Catechism, in so far as they agree. Where they disagree, however, the German Evangelical Church Association of the West adheres strictly to the passages of Holy Scriptures bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church."

The Evangelical Synod thus stands for the spirit of the Reformation, the fundamental principles of which are expressed in the living, personal realization of salvation by the grace of God thru faith in Jesus Christ as an actual inward experience, Romans 3: 28. The living, regenerating and victorious force behind this personal experience is the Bible, the eternal and inexhaustible word of God, the sole and infallible guide of Christian life, teaching and conduct, 1 Peter 1: 25. In the spirit of the Reformation, the Evangelical Synod also stands for a full measure of religious liberty and freedom of conscience, John 8: 31-36; Rom. 14; Gal. 5: 13, love being the fulfillment of all law, John 13: 34, 35; Romans 13: 10; 1 Cor. 13: 4, 7. The only legitimate test of Christian discipleship is that contained in Matt. 16: 16 and 1 John 4: 1-3.

The endless variety of ways in which the Spirit of God brings about the living spiritual experience of salvation in the life of the individual, as well as the inexhaustible diversity in which the Gospel of Jesus Christ expresses itself in the world and human thought, makes the inward unity of His disciples, for which our Lord prayed so fervently the same night in which He was betrayed, John 17: 21, an essential condition for the existence and progress of the kingdom of God on earth, Eph. 4: 3-6.

Further information as to the doctrinal position of the Synod on all articles of Christian belief may be found in *Evangelical Fundamentals*, Part Two, which is a detailed explanation of the *Evangelical Catechism*.

Principles of Evangelical Church Life and Work

The Spiritual Emphasis

The word "church" as used in the New Testament implies the ideas of faith, fellowship; consecration, power and unity, and the spiritual character of the congregation can not be over-emphasized. In order to be true to New Testament ideals, Evangelical churches must give first attention to the spiritual life and power of their members as it appears in pure and consecrated Christian living, personal prayer life, diligent Bible study, faithful attendance at church and the Lord's Supper; a large or influential membership, fine buildings, or even efficient organization or management are of secondary importance.

Wherever first emphasis is placed on spiritual life and power Evangelical congregations will become truly and actively evangelistic, that is, the members will hold themselves responsible for having the Gospel preached and taught to all people anywhere who have not yet come to believe in Jesus Christ as their Saviour, Redeemer and Lord. The Lenten season offers a splendid special opportunity for inviting those outside of the church, awakening new spiritual life and reconsecrating the entire membership.

The apostolic admonition, 1 Cor. 14: 40, covers the whole life and activity of the congregation. No congregation can permit unrepentant offenders among its members without endangering its very existence, 1 Cor. 5: 13; Matt. 16: 18, 18: 17. The conduct of the congregation's temporal affairs must be in the hands of persons of evident ability and of blameless character, 1 Tim. 3: 1-13.

Membership

Any one who has publicly confessed his or her faith in Jesus Christ and was received into the church by baptism (or confirmation) is thereby a member of the church, automatically enjoying all the privileges it confers and also assuming all the responsibilities that go with church membership. The conditions of active membership are determined by the local church.

The church, as conceived by Christ and organized during the apostolic period, had no official priesthood or regular ecclesiastical order of leaders. That none *needs* another to intervene between his soul and God, that none *can* thus intervene for another; that every soul may and must *stand for itself* in personal relationship with God—such are the simple elements of the New Testament doctrine of the priesthood of all believers, Eph. 1: 22; Romans 12: 1; 1 Peter 2: 9, Hebrews 13: 15, 16.

There can thus be no real distinction between the so-called laity and the ministry; the pastor is a leader of equals, called of God, and specially trained and ordained for his service in the interest of order and decency in the church. The members (men *and* women, Gal. 3: 28) are entitled to *equal rights and opportunities* for developing their special gifts, and have equal responsibility for growth and efficiency in the

church in faith and works. Discipline in the church is to be exercised by the congregation as a whole.

Finances

Nothing can be more unworthy of the Lord and His Church than to obtain funds for carrying on His work by means of fairs, entertainments or bazaars, commercialized amusements or even more or less open gambling, and nothing has brought as much reproach and disgrace upon the church in the eyes of the world.

The principle of Christian stewardship, that is, the recognition of *God's ownership* of all we possess and of *man's stewardship*, according to which he actually sacrifices, cheerfully, voluntarily and regularly, a definite portion of his income, Mark 12: 41-44; Acts 4: 32-37; 1 Cor. 16: 2; 2 Cor. 9: 6-7, is the only biblical and therefore the only legitimate method of meeting the expenses of the congregation and supporting the work of the kingdom of God.

The annual every-member canvass is the most effective method of keeping all members informed of the work of the congregation and its needs and of giving all the same opportunity of interesting themselves in its support and progress.

Self evidently the financial affairs of the congregation are to be handled in the most business-like manner than can be devised.

Christian Education

In view of the great importance which the Bible attaches to religious instruction, Deut. 6: 4-9, 31: 12, 13; Neh. 8: 9; Matt. 22: 16; John 3: 2; 1 Cor. 12: 28, 29; Eph. 4: 11, 12; 2 Tim. 2: 2, and in view of the fact that the Reformation restored Christian instruction to its proper place in the work of the church, Evangelical churches have always insisted upon thoroughgoing and systematic Christian instruction and education, both as a missionary agency and as a necessary means of developing character for the highest efficiency and service. The importance of the Christian home and family as an effective agency for Christian education cannot be overemphasized. The care of the spiritual life imparted in baptism is just as solemn an obligation for the parents as the care for the child's physical life.

The congregation is responsible for such thorough and systematic religious education of its children and young people, at each stage of their physical and mental growth, as will make them familiar with the truths and the facts of the Bible, lead them to personally accepting Jesus Christ as Saviour and Lord, develop their Christian character and encourage and train them for Christian service.

Community Welfare

No Christian who is anxious to become what Jesus would have him or her be, i. e., the salt of the earth and the light of the world, who earnestly prays, "Thy kingdom come, Thy will be done, on earth as it is in heaven," and who takes his responsibility as a citizen seriously can ignore the struggle for justice and righteousness in the land. It

cannot be the will of God that property interests should rank above human life and welfare, that vice and crime should flourish; that human beings should die from preventable accidents and diseases; that corrupt and self-seeking politicians should administer the affairs of government; that unjust and un-Christian laws should be on the statute-books, or that just and righteous laws should not be passed or enforced. As Christian citizens the members of Evangelical churches are doubly responsible for the welfare of their community and the nation, and no Christian congregation can consistently hold itself aloof from common moral and religious movements in the interest of a more wholesome and righteous community life.

DENOMINATIONAL

The Year in Review

REV. J. BALTZER, D.D.

Swiftly the river of time passes on into eternity. Neither great nor small events may hinder its course. In its bosom it bears an abundance of food for thought for all thinking people. Both the thoughtful and the thoughtless see to it that there is never any lack of new questions and peculiar and perplexing problems. And a thousand questions and problems remain unanswered and unsolved. The irresistible current of time throws them aside, leaving their solution to a later generation. One is almost tempted to throw something into the way of the fleeting hours, so as to hold them and to settle the burning questions of politics, statesmanship and real national economics, before more damage and destruction has been done. One is tempted to stop it by any and all means in order to gain time for strengthening morals and religion—the heart and backbone of the nation—and in order to tear away from trade and transportation and social life the mask of fraud and deception and shamelessness and to give them a respectable garment for covering up the shame of Christian nations.

But time waits for no man. If we understand correctly Him who regulates time and the purpose which it serves, we will realize that its rapid flight serves both to throw aside the worthless refuse and also to give life and strength and content to the living purpose of God in the world.

The year now nearly past has succeeded just as little as those which preceded it in restoring confidence in business and trade, respect for law and order and to bring a quiet and peaceful life to the citizens of our own and other countries. Men rush and hurry as they always did. No one takes time to do something really worth while. Everywhere we see a nervous uncertainty and superficiality which betrays the hopeless distraction of the soul life of individuals and of nations.

No careful observer could deny that world conditions have had a great influence upon the church and the building of the kingdom of God. Organized Christian benevolence has sent an abundance of bread

A Survey of the Synod by Districts.

Districts and Mission Territories	Pastors	Congregations (Main and affiliated)	Souls	Value of Property	Confir- mands		Sunday		Contributions for	
					German	English	Enrollment	Teachers	For church	For Kingdom
1 Atlantic	34	43	19,769	\$ 1,313,353.50	95	593	8,354	707	\$ 279,874.20	\$ 37,519.69
2 Colorado	20	22	3,433	139,800.00	162	26	1,319	94	29,229.90	9,623.51
3 Indiana	103	118	39,633	3,293,562.00	75	1,068	22,303	1,875	464,794.67	112,568.86
4 Iowa	74	88	64,757	333,770.00	82	410	6,370	613	130,408.38	39,171.45
5 Kansas	33	50	6,723	69,475.00	21	112	2,786	238	95,202.40	17,337.84
6 Michigan	77	89	29,417	2,109,600.00	126	745	10,416	940	330,461.40	81,990.78
7 Minnesota	55	91	13,953	1,012,150.00	277	238	3,419	346	110,391.15	17,328.99
8 Missouri	113	127	50,495	3,046,441.91	145	1,048	17,409	1,601	283,325.20	86,573.32
9 Nebraska	31	34	8,033	295,200.00	140	82	1,683	177	52,251.28	13,846.12
10 New York	57	61	31,477	1,957,750.00	7	724	11,433	1,081	250,544.00	73,582.00
11 North Illinois	134	132	59,464	3,072,650.00	261	1,668	17,158	1,644	296,673.19	191,384.97
12 Ohio	65	77	30,658	2,058,500.00	20	663	14,709	1,096	262,181.58	72,671.71
13 Pacific	—	19	2,141	179,350.00	—	—	—	75	—	—
14 Pennsylvania	19	28	11,346	1,048,200.00	—	187	4,134	356	112,197.34	23,122.41
15 South Illinois	96	112	38,546	1,589,750.00	189	875	12,232	1,162	217,660.98	70,430.81
16 Texas	31	60	10,591	413,650.00	286	115	3,095	259	56,772.11	16,397.02
17 West Missouri	29	34	7,915	84,425.00	22	175	3,664	297	74,082.79	25,883.33
18 Wisconsin	74	110	25,438	1,312,100.00	547	511	7,968	817	198,258.81	28,824.86
19 Washington	7	7	644	29,500.00	20	18	314	42	7,285.57	2,381.35
20 Canada Mission	3	4	386	19,500.00	30	—	174	10	3,281.04	437.75
21 Montana Mission	4	8	626	14,700.00	25	11	192	17	991.32	436.17
	1,087	1,314	455,445	\$23,393,427.41	2,547	9,317	149,816	13,447	\$3,279,746.39	\$928,876.20

across the water. Never before has so much money left our country for noble purposes in other lands than in the year now passing. Curiosity, science, and the thirst for knowledge, trade and commerce, big business and speculation, adversaries, true friends, brothers and sisters, and the love which seeketh not its own but that which is another's, have rivaled with each other in sending gold and silver, shoes and clothing, food and drink to Europe. We may well wait and see whether this has been an advantage or a detriment to a nation in distress. It has done no injury to our own people. The fatted cattle of Iowa and Nebraska have prospered as well as in other years. Our farmers have not become poorer. The sheep herds of Wyoming and Nevada have yielded just as much wool as in other years. In spite of prohibition the orchards and vineyards of Oregon and California have borne just as abundantly as in former years. The states which raised wheat for us and for all the world have garnered enormous harvests. In short, the Lord our God, our Creator and Preserver, our gracious heavenly Father, has opened His hands and poured out an abundance of blessings upon the just and the unjust, the evil and the good.

Unfortunately the gratitude for this goodness was only too often that of the nine lepers of the gospel story. Complaints because of low prices for sheep, cattle or grain was only too often the only response. Those who received our benevolences often only increased their claims. This is one way of saying, Thank you. We all know that there is plenty of work and good wages in all lands, nor is it a secret that neither thrift nor contentment, neither caution nor consideration can be found among the masses of the people. Thus we part from a year which has been rich in blessings from on high.

* * * * *

In our denominational task we have been going forward in all branches of the work, in accordance with the plans and the instructions of the General Conference. It is a historical fact that there are to be found in every army pressing forward under the leadership of its officers, those who will always be found at the front, and those who take their own time in following the advance guard—and unfortunately also those who desert the cause. There is no need that this should be so in the kingdom of God. For the highway on which the kingdom goes forward is broad enough to allow all to get to the front. No one may bury his talent or his task in a napkin by the side of the road.

The maturer Christians in our churches rejoice that a great deal is being done, early and late. The young people in the ministry and in the churches see a beautiful future for our Evangelical Church, as one which can only flourish on American soil, one which is destined to find a place among the church bodies of the country and in the life of the people, and which can bring spiritual life to the people because of its deeper and truly biblical conception of Christian life and thought. These people are the ones who welcome the most difficult problems with enthusiasm. Truly does the poet say:

"For when the strong and mild are pairing
The manly with the tender sharing,
The cord will then be good and strong,"

and we may add that wherever the calm and maturer judgment of riper years works together harmoniously with the fire of youthful enthusiasm and energy there success is assured as far as human efforts are concerned. The relationship between our Synod and the Evangelical churches of Germany are friendly and fraternal. We have the most cordial understanding with our Evangelical brethren in South America and rejoice that we have been able to help our fellow Christians there to train their own pastors, by sending our own Brother Henninger as a professor for their Seminary.

In the Home and Foreign Mission work the tasks which could not be accomplished because of the war have again been taken up in earnest and are going steadily forward. Our educational institutions are filled with students. In Elmhurst the new dormitory, with a capacity of 100 students of the college department, is rapidly nearing completion.

With much cause for gratitude and praise and adoration toward God who is worthy to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing, we close the year 1922 and go forward confidently with a burden of toil and with anxious hearts—casting all our care upon the Lord—into the new year of work.

EDEN THEOLOGICAL SEMINARY St. Louis, Mo.

Eden Seminary, founded and owned by the German Evangelical Synod of N. A., has for its object the training of sound and faithful pastors for the supply of Evangelical churches. From the life of the Church the Seminary draws its strength, and for the good of the Church it does its work. The measure of spiritual life in our churches determines the type of men that come here to study and the amount of support forthcoming for improving our equipment toward greater efficiency. In turn the standard of our graduates determines the standard of our churches. A strong minister insures a stronger church. A self-perpetuating church assured and worthy of a future in the kingdom of God is one that possesses the Power from above, which creates that highest type of personalities in the image of Christ, whose life-work always remains a spiritual furtherance to the world.

The Seminary, to remain loyal to the purposes that called it into being and the Church to carry out successfully her high commission, must continually strive toward the standard of perfection for the education and equipment of our ministers.

While it is self-evident that the Seminary must do its work by strictly scientific methods, the supreme aim of its course of studies is not to make accomplished scholars and specialists in the various depart-

ments of theological science, but to train men for the practical work of the ministry of today.

The means to attain this end is not a purely technical education, a mere drilling in the various professional activities of a pastor; nor is it a purely scholastic education, a mere theoretical study of a system of teachings. The pastoral office requires men of intelligence, men who can direct the mind of the age, men who have the capacity to express the Timeless in terms of the life of this day. The means to this end is an education that trains men to see the vital relation that exists between the truths of Christianity and the needs of human life. It requires on the one hand, a thoro acquaintance with the actual facts and conditions of life. On the other hand there is needed a clear understanding, an intelligent appreciation of the principles of Christ, demonstrated as the truth and the power unto salvation in the lives of men.

The essential prerequisite of a ministerial training is a Christian character. This implies a capacity for being mentally and spiritually molded and that element of firmness, of definiteness of purpose, which manifests itself in a man's willingness to dedicate his life to the service of God's kingdom within the Evangelical Church and to meet faithfully all requirements of such service. In the absence of such a definite decision and an abiding determination on the part of the student, all educative efforts of instructors will be of little avail.

A college course is a further prerequisite for successful work in the Seminary. Without the training required at college, men are hardly able to follow the lectures at the Seminary intelligently and cannot profit from them as they should. The courses of study at the Seminary are designed for those who have graduated from our Elmhurst College, or from a school of equal rank.

For further information address

President S. D. Press,
Eden Seminary, St. Louis, Mo.

ELMHURST ACADEMY AND COLLEGE Elmhurst, Illinois

The Academy, open to graduates of the grammar school, gives a thoro four-year classical course in English, German, Latin, Greek, mathematics, and sciences, besides instruction in the Bible and Evangelical doctrine and in the fundamentals of vocal and instrumental music. The diploma of the Academy is accepted by any college that admits on certificate.

The College is open to high school graduates and has courses including choice of English, German, Latin, Greek, history, economics, sociology, psychology, chemistry, mathematics, history of philosophy, biblical sciences and leading to the degree of Associate of Arts.

Elmhurst is the logical school for young men who expect to enter the theological seminary. The classical course is also the finest kind

of preparation for any of the professions. Our graduates are known as resolute and successful students wherever they have gone.

The 52nd school year began on Sept. 12, 1922.

The present enrolment is 186.

For further particulars address

*Rev. H. J. Schick, President,
Elmhurst, Illinois.*

ROBINSON ACADEMY

Robinson, Texas

This newest Evangelical educational institution begins its first school year early in November. Really, the institution is not a new venture, but looks back upon a life of 34 years as a private school, which the Texas District purchased from Rev. J. Strauss, the founder and principal of the school, and presented to the Synod free of cost. About \$12,000 are being spent in remodeling and enlarging the present building and furnishing it with new equipment.

The school will be co-educational and it is expected that about fifty students will enter the first year. Rev. H. Specht of Warrenton, Mo., has been chosen director, and Prof. J. D. Strauss, a son of the founder, who has assisted his father in the work for many years, as first assistant instructor. Other instructors will be added as may become necessary. During the first year the eighth and ninth grades will be taught, the other grades being added from year to year until the curriculum includes all grades of the full high school course.

The school is intended as a feeder for Elmhurst and uses the same text books. The aim is to give a thoro high school education in a thoroly Christian atmosphere to the young people from Evangelical churches. All correspondence should be addressed to Rev. H. Specht, Robinson Academy, R. R. 2, Waco, Texas.

A Man By the Roadside

BY JOHN T. FARIS, D. D.

More than twenty-five years ago a student from America was riding on a bicycle thru the lochs of Scotland. On a never-to-be-forgotten day he went from Doune to the foot of Loch Lomond, took a steamer the length of the loch, riding always almost within the shadow of lordly Ben Lomond, the mountain of which Sir Walter Scott says so much; passed thru the wild Glen Falloch, to the north of the loch, always among or above the great boulders that were scattered there so lavishly; stopped for a few moments for a surprisingly good lunch at a lonely house in Crianlarich; and crossed the wild moor toward Loch Awe. The light held long that day, for the time was late June, and he was enjoying the country so much that it did not occur to him that eight hours had passed since luncheon.

All at once he realized that it was time to be making arrangements for the night. Yet he hesitated to put to the test a theory at which a cousin in Edinburgh had laughed when he heard it—that it would be no more necessary in the Highlands of Scotland to seek a hotel than would be the case if a traveler should be overtaken by night within reach of one of the hospitable homes of his own Southland in America. "You'll find out!" was the grim rejoinder. "You'll go to a hotel, or you'll sleep without a roof above you."

The tourist saw a little cottage within a few feet of the waters of Awe. "I'll try here!" he said to himself. He did try, but a moment later he was on his wheel once more. He found a second cot of white-washed stone. He had no better success here. Was the Edinburgh man right, after all? Would he be obliged to own that he could not find in Scotland the open-handed reception of strangers to which he had become so accustomed at home?

The dusk was beginning to gather as he saw, just ahead, on a rise of ground, at the base of Ben Cruachan, where the mountain approached within a few steps of the loch, a man who was looking thru a glass over toward the clouds in the west, glorified by the departure of day. Without waiting for the man to turn about at his greeting, the American preferred his request that he be given a place to sleep that night. Slowly the Scotsman turned, and even more slowly he looked over the applicant from head to foot. Then he spoke:

"We Scotsmen are suspicious of strangers." Surely that was a forbidding statement, made most sternly. Yet he had something more to say; perhaps it would be of a different character, for his whole attitude was obliging, a smile irradiated his face, and he reached out a welcoming hand, as he explained himself:

"But there are some faces that are above suspicion! Come and be my guest tonight! But you don't want to go ben the hoos the noo? Will you no' sit with me here by God's water the while we think together of His way in the beautiful world He has given us?"

So the two sat until midnight by the waterside. Hunger and weariness were forgotten as the Scotsman talked of the glories of his mountains, of the wonderful light on the waters of his lochs—in the early morning, before the sun began to shine; later in the day, when the rays glinted on the surface; at evening, when the sun was setting, and at night when the stars were in the sky. Every reference was made in a caressing, lingering, joyous manner. And he spoke of the Maker of the beautiful things he was enjoying so heartily, exactly as if he made an intimate companion of God. He did! God was with him in field, in forest, by the waterside, and he was never lonely.

After two hours of such delightful communion, the traveler's curiosity was not to be repressed longer. Who could the man be? Surely a rich man; he must have had ample leisure for many years to be able to know the Highlands so well. Of course he was a famous man—per-

haps some world-known artist, or one of the poets whose messages were stirring Scotland, and some day would stir America.

"You ask about me?" the man said, as if he felt it was a fearful descent to talk of a mere man after speaking in awed wonder of God and His handiwork. "Maybe you saw the foundation-stone of that great hoos down by the loch side, a mile or so back? Well, I'm building that."

Of course! Some member of Edinburgh's company of great men. Would that all rich men knew how to enjoy the gifts of God in the great world as this man did.

"But no—it is not my hoos," he explained as he realized his guest's error, "I am the mason that's building it."

Then he told his story, simply, wondering that a stranger could be interested in what seemed to him the simple details of a boyhood in a crowded Edinburgh home. His father, a laboring man, worked hard to support eleven children. When he died, the speaker, the eldest son, was fourteen. At once he went to work, and took his earnings to his mother. He had no more schooling—that is, with human teachers. But he went to school to God in the open. He learned to love the works of God. He heard God speaking to him as he went among the mountains, or stood by the lochs, or as he walked by Leith Water or climbed to Arthur's Seat in his own Edinburg. In time he married and had a family of his own to support. And always he grew happier and more contented, for he knew how to walk with God.

"You wonder how I can stand it to bend over the stanes when my heart is in the hills, or out on the loch?" he asked. "That's no' hard. When the day's work is done I have only to go out among God's works, and in the morn, as I work, I think of what God has poured into my soul."

Did the traveler, after all, make a mistake in thinking him a rich man?

Open Doors in the Home Mission Field

REV. G. A. SCHMIDT

Opportunity knocks but once! Whether one agrees with Senator Ingalls' poem or not, in the work of Home Missions it is most emphatically true. And to those who have ears to hear opportunity is knocking impatiently at our Evangelical gates. Ten years ago Colorado with its Russo-German missions, and the Great Northwest with its expanding territory, were monopolizing Home Mission attention and demanding intensive mission activities. At present the demands are nation-wide and so varied and numerous that the Central Home Missions Board hardly knows which way to turn.

An Airplane View of the Field

California insists on being helped in taking care of its numerous Evangelical tourists. *Florida*, at the other end of the country, is no less persistent in its demands for attention. *Texas*, far to the South, has

a comprehensive mission program all worked out and is getting restless over the delay in inaugurating it. *Minnesota*, far to the North, is actually crowding Colorado, which has occupied the limelight for so long, into the shadows. *Mississippi* is challenging attention to the problems of the oyster industry in the Back Bay districts of the Gulf coast. *Missouri and West Missouri* have joined in lifting up their voices to remind us of the Home Mission opportunities in the Ozark mountains. *Colorado, Montana and the North West* are fretting over the outlook of being eclipsed by these clamoring new comers. The *Eastern states* see no reason why they should be neglected, and the *Central states*, where the bulk of the Mission funds come from, are facing the urgent problem of establishing English congregations. And, last but not least, while every District in the Synod has its own Mission opportunities and Mission problems, the *great cities* of our great country are clamoring for the most importunate need of all—Evangelical City Missions.

Extending Beyond Denominational Lines

And, with all these denominational missions requiring help and care, the mission leaders see the field extending far beyond denominational borders, for our cosmopolitan population requires the broadest possible vision of mission work, not only among Evangelical people and their descendants, but among the various nationalities and special groups that are just as needy of hearing the Gospel of redemption as our own churches and often farther removed from Christian influences than the people of Central or South America. And these latter are also lifting up their voices, crying: Come over and help *us*.

The Central Mission Board feels that the urgency, requirements and scope of the work are not properly understood or appreciated, or it would find more ready support.

Changing Methods of Establishing Missions

In the last few years a great change has gradually and silently come about in the methods employed in establishing missions. Formerly the work was done in a voluntary way by interested neighboring pastors and District Mission committees. To these we are deeply indebted. We were fortunate enough to have our missions "just grow"—like Topsy! But now it has become apparent that the work can no longer be carried on successfully without the active participation of trained organizers and experienced, field workers. Preliminary surveys must be made in a given territory, and, if these show promising results, trained organizers must be sent into the chosen territory without delay to gather the people into Evangelical congregations. It is very necessary to do this work systematically and efficiently in order to achieve satisfactory results.

Insufficient Finances

The present work requires an annual expenditure of \$90,000.00. When one tries to visualize the whole field, it immediately becomes ap-

parent how totally insufficient this budget apportionment is. To meet present demands the budget ought to be at least \$150,000.00. That is *Big Business* and it is easily discernible that slipshod methods will no longer prevail. The Central Board realizes that there is a tide in the affairs of missions as well as in the affairs of men, which, taken at the flood, leads on to fortune. It feels even more urgently the Master's command; Go ye forth while ye may! It asks for the earnest prayers of the Church for this most important work.

The Mission appropriations for the current year were distributed as follows:

District	Appropriations
Atlantic	\$ 3,425.00
Colorado	7,890.55
Indiana	4,560.00
Iowa	3,020.00
Kansas	2,700.00
Michigan	6,970.00
Minnesota	8,030.00
Missouri	2,180.00
Nebraska	2,900.00
New York	2,820.00
North Illinois	7,670.00
Ohio	1,510.00
Pacific	8,100.00
Pennsylvania	560.00
South Illinois	3,690.00
Texas	4,550.00
West Missouri	3,140.00
Wisconsin	3,925.00
Washington Mission	3,095.00
Montana Mission Territory	5,493.36
Canada Mission Territory.....	2,130.30

Total\$88,359.21

If our people are with us, as we trust they will be, we shall be able to enter every one of the open doors that now invite us.

THE CHURCH EXTENSION FUND

REV. THEO. BRAUN

The purpose of the Church Extension Fund, as an aid to Home Missions, is to assist struggling mission churches in acquiring a church home. Often the very life of the newly organized church depends upon securing the proper buildings at once. Assistance is given in the form of a loan made at a nominal rate of interest. The value of such a loan becomes apparent when it is remembered how difficult it is for a struggling mission church to secure the necessary loan under any circumstances, and in many localities only at an exorbitant rate of interest.

The rate on Church Extension Fund Loans is two per cent on churches and three per cent on parsonages. The maximum amount that can be allotted to any church is \$5,000. The money is refunded in ten annual payments beginning one year after the receipt of the loan. Due consideration is thus given to the self-respect of the noble men and women furnishing the leadership in our mission churches, men and women whose very nature shrinks from the acceptance of charity; while on the other the lenient terms under which the loan is granted gives an excellent opportunity to train the constituency of the newly organized churches in correct methods of self-support.

Churches receiving loans must be incorporated, affiliated with the Synod, in possession of a building site, and able to give first mortgage security. All money contributed to the fund is considered a sacred trust, and every precaution is taken to insure its safety. After it has served its purpose in one church it is at the disposal of other churches similarly in need. A dollar given to the Fund will continue on its benevolent mission as long as our beloved Evangelical Church continues to expand, organizing new congregations in need of houses of worship.

The capital of the Fund at the present time is about \$217,000. This amount is distributed in 135 loans among Evangelical churches throughout the United States and Canada. As payments are made, and as money is received from other sources, new applications, which are constantly coming to the attention of the Board of Control, can be considered. In course of time fully 220 Evangelical churches have experienced the helping hand of this Fund, which represents a visible token of loving helpfulness on the part of Evangelical churches toward their smaller and weaker sister congregations.

Let us remember this branch of denominational activity as we pray for the coming of the Kingdom. Let every communicant member of the Evangelical Church contribute liberally and systematically to our denominational budget. In 1922 the Fund is receiving 7.55% and in 1923 7.58% as its share of these offerings. In addition to the regular source of income the resources of the Fund may be enlarged thru legacies. This form of giving, which perpetuates the benevolent activity of the giver indefinitely, should be practised far more generally by Evangelical people.

The possibilities of the Fund as a valuable and powerful aid to home mission enterprise are practically unlimited. The stronger it grows, the more largely will it be that which its name implies: the "Extension" Fund of the Evangelical Synod of N. A.

IMMIGRANT AND SEAMEN'S MISSION

1308-1312 Beason St., Baltimore, Md.

REV. F. H. KLEMME

Inquiries that have come to the Board in charge of this phase of our denominational work show that there are still those who do not know the object of this institution. We, therefore, repeat:

The purpose of this mission is: (1) to serve the *immigrants* (a) at the pier when landing, (b) at the Immigrant Home when seeking shelter or help, and (c) here in the city when employed but still in need of spiritual or social service;

(2) to assist (a) *emigrants* who leave this country for good, as well as (b) tourists, especially members of Evangelical congregations, who visit Europe by way of Baltimore;

(3) to help the *seamen* in port by (a) conducting services on board their ships, (b) visiting the sick among them in the city hospitals, (c) provided a reading and rest room for them at the Home, and (d) arranging for suitable social gatherings.

On account of the war this three-fold work has come to a standstill. The Home has, however, been thoroly renovated and efforts are being made to secure a suitable superintendent. Due notice of the resumption of our work will be given in the Evangelical Herald.

It is hoped that the immigration facilities at Baltimore, which had been commandeered during the war, may soon be replaced; for until then any surplus immigration which New York, Philadelphia and Boston are not able to handle will continue to go to Canadian ports, as is the case now.

She Who Rocks the Cradle Rules the World

BY MADISON C. PETERS

The throne of motherhood takes precedence over that of kings. The mother wields a power more decisive far than syllogisms in argument or courts of last appeal in authority.

Science claims that the effects of the pebble cast into the sea on any shore are felt, tho not perceived, over the wide area of the whole ocean. Every sound ever uttered by man or beast or caused by inanimate things is still floating in the air—faint emblems of the effects produced by a mother's power—effects stretching into eternity, operating forever, for weal or woe.

As letters cut in the bark of a tree grow and widen with age, so do the ideas which a mother implants in the child's mind.

Like the calm, deep stream, the mother influence moves on in silent but irresistible and overwhelming power, holding the empire of the heart and ruling the life amid life's widest storms, breathing a softening spell in the bosom even when a cold world is freezing up the fountains of love.

To mothers the world is indebted for the best things done by its greatest men. Sir Walter Scott received his first bent toward ballad literature from his mother's recitations in his hearing long before he had learned to read.

After a lengthened interview with Goethe's mother a great genius exclaimed: "Now do I understand how Goethe has become the man that he is."

Cowper's mother died when he was six years old, yet when his

cousin presented him with a portrait of his mother he said: "I had rather possess that picture than the richest jewel in the British crown; for I loved her with an affection that her death, fifty-two years since, has not in the least abated."

So deep was Susanna Wesley's hold on the hearts of her sons that in his early manhood she had tenderly rebuked John for that "fond wish of his, to die before she died."

America owes the disestablishment of the state church to James Madison, because his mother in her opposition to religious intolerance took her eldest son from the neighborhood school and sent her James to Princeton, rather than William and Mary, because the then famous Virginia college was presided over by too rigid a churchman.

From Mary, his mother, Washington imbibed that love of truth for which he was remarkable and which is so pleasingly and profitably portrayed in the favorite anecdotes of his childhood.

How Lincoln revered his mother is told by his biographers. He confessed that among his most pleasant reminiscences were those of his excellent mother, Nancy Hanks, to whom he imputed the best and brightest qualities he had inherited.

An ancient Greek said: "Give your child to be educated by a slave, and instead of one slave you will then have two." On the other hand, happy is he whom his mother teaches.

One good mother is worth 100 nurses or teachers.

No matter from what cause—necessity, indolence or society—children deprived of a mothers' care and company, instruction and influence suffer an incalculable loss.

OUR FOREIGN WORK

REV. C. W. LÖCHER

All our furloughed missionaries, except Miss Diefenthaler and Rev. and Mrs. Twente, have now returned to India. Rev. Mr. Seybold is entitled to home furlough and will no doubt be in America during the 1923. We rejoice with gratitude towards God, that our working force in India is numerically about the same now as it was before the war. In this sense we have gotten back to "normalcy." Strictly speaking, of course, normalcy would mean for us to be *where we should be now*, if the war had not intervened, and which is far from where we are at present.

Financially speaking, however, normalcy is yet farther off. The cost of living is still abnormally high, in India and Honduras, as well as here. We need every dollar called for in our budget, if we should fulfill our obligations towards those whom we called into our service in the name of God and our Church. At this writing (in the month of August) it looks as if we were falling far behind in our gifts for God's Kingdom. Shall we lose the ground again which we gained thru our Forward Movement? If there was then a growth in spiritual life

and Christian love, should there not now be a corresponding fruitage in *works of love?*

In India the opportunities for extension of the Kingdom are the very best. The doors are opening wider every day. The set-back which our schools experienced thru the Gandhi movement seems to have been checked. The work can progress along all lines practically undisturbed. But we must keep our workers free from care and worry. And we must encourage them to go ahead, when God leads them on. They are now contemplating the founding of a new main-station (the seventh) and the establishment of a training school for Bible women. Both are demanded by the present-day situation. Whether they are possible and will become a reality *will depend largely upon the missionary spirit which we show here in the home-land.*

In Honduras a tract of land in the outskirts of San Pedro, admirably adapted for a mission center from which to branch out southward and eastward, has been purchased. As soon as practicable a suitable mission-house will be erected there. For the present, our missionaries are living in San Pedro in rented quarters, with a portable building, that belongs to our mission, close by serving as a boarding-school for girls. This has been open since July, with a capacity for twelve. Seven are already there. Everything: dormitory, dining-room, kitchen, classroom, directress' room, is well arranged and attractive. By the end of the year the buildings in Birichiche will be ready for occupation, when we should have a man to place in charge there. May our Lord send someone to us who is equipped for shepherding His sheep there, who hitherto have been going astray for want of a shepherd. "Pray ye therefore the Lord of the harvest."

THE BOARD OF RELIGIOUS EDUCATION

REV. E. KOCKRITZ

The Board of Religious Education was created by the General Conference, 1921. It was the purpose of the General Conference to concentrate in one Board the authority for and the duty of promoting the work of religious education within the the Synod. This new Board thus supersedes the old Sunday School Board, the old Central School Board, and all the other agencies which, in one form or the other, have in times past devoted themselves to the task of fostering religious instruction and education among the youth of our Church.

The advantages of this new arrangement will become apparent at a glance. One of the most important benefits derived from it is that the whole work of religious education is the task of a single agency. While, therefore, the Board of Religious Education is charged with a big commission, it will, on the other hand, be able to unify its program and systematize its methods in such a way that a duplication of effort becomes unnecessary and a maximum of efficiency achieved.

In official language the duties of the Board of Religious Education are described as follows:

"The Board of Religious Education is held responsible for the moral and religious education of our youth and for the promotion of Bible knowledge among all our people. It has the general supervision of all Sunday and week-day schools, catchetrical instruction and other religious educational interests of the Evangelical Synod and shall be subject to such rules and regulations as the General Conference may from time to time prescribe.

"The special duties of this Board are:

- a. To found Sunday schools in needy neighborhoods.
- b. To aid Sunday schools requiring assistance;
- c. To educate the church in all phases of church school work, constantly endeavoring to raise ideals and improve methods.
- d. To develop and determine Religious Education curricula, including the courses for training.
- e. To give impulse and direction to the study of the Bible in the church.

f. It shall also be the duty of the Board of Religious Education after consultation with the editor of the Sunday school publications, to recommend to the General Board of publication the kind and character of literature, requisites, supplies, etc., needed for use in our Sunday and week-day schools, etc. The Eden Publishing House committee shall provide and publish such literature, requisites and supplies as in the judgment of the General Board of Publication, the best interests of the church demand.

g. It shall also be the duty of the Board of Religious Education to promote the educational program of such organizations as the Organized Bible class, Brotherhood and kindred organizations."

It will be seen from the above that the scope of work assigned to the Board of Religious Education by the General Conference is quite extensive and that it touches the whole field of religious education. The Board hopes to discharge its task by organizing its work in such a way that every reasonable requirement on the part of our various schools will be met. In order more efficiently to carry out its program it is expected that District boards of religious education will be created in every District conference. These boards are to be organized and are to function analogous to the national board. It is very important that the District conferences recognize their obligations in this respect since much depends upon having the District organizations co-operate with the National Board.

Up to the present time the work of the Board of Religious Education has been in the state of formation. Following its organization various commissions and committees were appointed and definite work assigned to each. It is by means of these sub-organizations that a study is to be made of the whole field of religious education in our Synod and plans drawn to meet those needs.

It is realized of course that the distinctive work of promoting religious knowledge among the youth of the Church must ever be the

chief concern of the Board. It is therefore proposed to give special attention not only to the Bible school work but also to the newer problems that are arising in connection with week day religious instruction. Week day religious schools are to receive a large share of attention of the Board and every effort will be made to promote religious instruction in order that an educated and intelligent Christian citizenship might be developed.

The promotion of summer schools is of course an important part of the task of the Board. The school at Elmhurst is so well known and so firmly established that no comment is needed. Plans are under way to develop the Dunkirk school into one of first rank among schools of that kind. The need of a summer school in the South and in the West will also claim the attention of the Board in the immediate future.

It will not be necessary to dwell upon the plans of the Board with respect to teacher training and the promotion of organized Bible class work, the revision of the catechism and the development of lesson material and kindred subjects. It is sufficient to state, for the purposes of this article, that the Board will endeavor in every way to carry out the instructions of the General Conference.

In every new venture there is the element of speculation as to its possible results. There may be some who look with doubt upon the outcome of this new venture. The Board is fully conscious that there is much to do and that there are many vexing problems that will have to be met. It therefore courts the sympathetic support and prayers of all the members of our Church in the belief that only thus can the work of religious education be made to meet the needs of this new generation and time.

The Board, at the present time, is constituted as follows:—Rev. E. Kockritz, chairman; Rev. E. Gehle, secretary, Prof. F. Pfeiffer, treasurer; Mrs. W. A. Bomhard, Rev. J. J. Braun, Dr. D. Irion, Miss Frieda Klenk, Prof. T. Mueller, Rev. P. Pfeiffer, Mr. F. Rasche, Prof. C. E. Schneider, Rev. R. Vieweg. One vacancy exists at the present time on account of the election of Prof. F. Pfeiffer as executive secretary of the Board, and his consequent resignation as a member of the Board.

The Boy's Room

Mothers are always wondering what to do to keep their boys at home nights, or how to keep them from wishing to leave the home nest entirely and strike out for a larger place. Well, one of the things is to let the boy have an attractive room where he can entertain his friends as often as he likes. Many parents take delight in furnishing up the small daughter's room as daintily as possible and at the same time the boy is given the north room across the hall, with the faded carpet, the straight chairs, or one old rocker with the seat out. If I had a growing son who was beginning to be a problem, I'd select one of

the best rooms in the house for him, even if I had to give up my own. The father and mother, having the whole house to rule over, do not feel the same delight in a special sanctuary that the boy will. Nothing could be more appreciated by him and his friends than a room with a fireplace in it. The paper need not be as dainty as that in his sister's room, but the colors should be bright, and it won't cost very much to buy over-draperies of cotton scrim to match or harmonize with it. If you can, build window seats, or a low denim covered box will do. This box makes a good catch-all, if the cover is hinged so it can be lifted. Let the owner choose his own pictures. One boy has his walls covered with Remington copies taken from magazines, or bought for ten cents apiece, and framed all alike with small natural wood frames.

If you can't buy a new bright rug, turn the old Brussels or ingrain carpet and dye it some bright color, applying the dye hot with a broom.

Have the furniture plain and strong. When manual training is taught at school, many boys delight to make their own tables and chairs. Whatever the kind of table, have it large and strong, to hold many books and magazines, as well as the skates, ball bats, football pads, etc., that will probably rest on it much of the time. And let him have a dish of apples and nuts or something to eat in his room, to refresh himself and his friends. See that the bed is comfortable, and let him invite his friends often to meals with the family, as well as allowing him to have an occasional guest to stay all night.—*Selected.*

THE LAST MILE

REV. OTTO PRESS

When a young man enters the ministry, he consecrates himself to a life of service and sacrifice. When a devout maiden becomes the bride of a pastor, she does not expect a life of ease and plenty. No faithful pastor fears the rough and steep places on his path of duty, he rather expects them and looks upon them as a challenge to his fidelity. A devoted pastor's wife would not trade her modest parsonage, where her happy husband rests so peacefully on the tiresome journey of life, for a palace.

But there is one thing that sometimes blights their joy, as they trudge along thru life in their service of love—the thought of the last mile. What will become of the happy family, when the aged traveler, wearied from the hardships of the journey, can go no farther and must lay aside his staff to rest for a while? What will become of the faithful helpmeet, when he reaches the goal of his pilgrimage, perhaps untimely, and must leave her to continue the journey alone with her children, unguided, unassisted, unprovided for?

Do you know that the thought of this last mile is one of the most discouraging features of pastoral life?

Do you know that it discourages young men who are willing to make sacrifices and eager to serve from entering the ministry?

The great business concerns of the country, which pay high wages, provide pensions for their retired employees; shall they put the church, which does not always pay high salaries, to shame?

Our 90 retired pastors receive a pension averaging \$120 annually, the 180 widows about \$110. About one-half of these are impelled to ask for additional help from the Relief Fund.

Shall we not endeavor to pave the last mile of these weary pilgrims? It can be done

By raising the denominational budget so that it will assure the Pension and Relief Fund an income of \$100,000 annually.

By increasing the guaranty fund from \$200,000 to \$1,000,000 thru special donations, bequests, etc., which will enable the Board to raise the annual pensions to \$300 to \$400.

By giving the Pastor's Home at Blue Springs your liberal support.

Social Progress

LOUIS WALLIS

EDITORIAL NOTE.—*This is the fourth annual article to appear in the year book under the above heading. It is co-ordinated with the articles regularly published in the Evangelical Herald under the caption "Justice and Righteousness in the Land. Monthly Comment on Social Progress from the Standpoint of the Gospel."*

So far as indications on the surface are concerned, international affairs show little improvement four years after the war. Consequently, people who take surface views are rather pessimistic. It is frequently said that there are no public men in the civilized world who can rally and inspire the masses of our population. But we have no right to measure the deeper currents of human destiny by the men who now occupy the seats of power in various countries.

The deeper currents are the inarticulate feelings of nations; and these feelings, emotions and sentiments are being gradually stirred today as never before. The tendency of the individual everywhere, of course, is to keep on along the well-trodden paths of least resistance, and ignore the causes of upheaval. But, today, it is the well-trodden paths themselves that are being interfered with; and thus the individual is being forced into a change of habit. The emotions are aroused first; and then the mind is driven into reflection. This, rather than superficial events, is the significance of what is taking place in the world now.

When a teacher puts a problem on the blackboard for the pupils to solve, the class must do something about it, even if they would rather ignore it. And this is more or less the case with the world today. Some Power has put before us the elements of a problem; and we are being compelled to bestir ourselves. Call the Power by the name of God; and you at once have a situation like that which prevailed in

Bible times, when the prophets interpreted ancient history from the divine standpoint. The ancient nations were founded largely on social injustice. They worshipped many false gods which stood for and represented the social system of those times. In one nation alone, however, arose a group of men who declared boldly, in the name of God, that the problem of justice must be grappled with or civilization would go down into ruin. These men of God, speaking in divers portions and divers manners, uttered truths which finally came to a vivid focus in the life and teachings of Jesus.

The Meaning of Social Progress

From the social upheaval in Israel a curious and unique result came. Not only the Hebrew people, but ancient civilization as a whole, turned away from false gods and began to worship the one true God. But the Israelite nation went down to ruin, exactly as the prophets predicted; and ancient civilization went the same way; without grasping the great principle that the true God stands for social justice. The false gods disappeared; but the worship of the true God became a matter of form and ceremony. In the meanwhile, this worship was taken over by the barbarian tribes of northern and central Europe, thru whom we have received it. We can estimate "social progress" largely by the degree in which a nation realizes the significance of God and the Bible. In other words, we can apply a religious test to current history, as well as a sociological and economic test to religion.

This, however, does not mean that religion resolves itself merely into "social justice," great as the establishment of justice would be. We can say with positive assurance that the purpose of our life here on earth is not simply to secure justice. Because the very constitution of human beings and the world in which we live are such that long before justice can be established in any large measure, the "great majority" will be on the shores of the other world.

As soon as we are clear on this point, we can begin to see the function of social justice in religious history. Thru the social upheaval, Israel was gradually converted to the true God. The divine revelation came to the people within the terms of ordinary social and economic problems. At last, in the time of Josiah, whose reformation was based on the newly discovered book of Deuteronomy, a high principle was announced: The purpose of human life is not to secure the good things which come along with social justice, for "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." And this truth was at the center of the drama which prepared Jesus for His life work, whatever may be the historical reality in the account of "The Temptation."

European Affairs

Beneath the surface of world affairs, constructive undercurrents are gathering force. The British Labor Party this year has come out more clearly in favor of the abatement of land monopoly by the taxa-

tion of ground rentals and reducing the taxes on productive capital; and a large section of the Liberal Party is constantly tending to join hands with Labor on this and other propositions. England shows an increasing tendency to disagree with France about the treatment to be given defeated Germany. A good beginning has been made toward Irish freedom on the political basis of Dominion government; altho the Irish land and tax questions remain to be taken up intelligently. India and Egypt are also in a ferment, which indicates that a process of "de-imperialization" will soon be commenced in those parts of the British Empire.

The failure of conference after conference in Europe indicates but one thing. The politicians now in control of affairs are thinking in terms of the old social order which is breaking down; and they do not have behind them the force of intelligent public opinion in their respective countries. Hence, they can only discuss "deals" about territory, reparations, debts, tariffs, etc. The healing of Europe must wait the growth of public opinion such as that now developing in the laboring and middle classes of England, Germany and this country.

Official France does not want to give the new German Republic a chance to make a place for itself in the world. The French government is in a position like that of the woman who sued her husband for divorce, and thought she could collect alimony and ruin his business at the same time. The French theory is built on the old protective tariff doctrine that the prosperity of one nation is the adversity of another. Official France today has no conception of two nations living side by side, and enjoying good times together. France does not realize that pre-war Germany was forced into war by the pressure of social injustice within Germany itself. France condemns Germany for going out to grab territory, and forgets her own equally reprehensible actions in grabbing territory in North Africa. One cannot indict a whole nation, as Burke has well said; but so far as French opinion gets official expression, France cannot be said to be based on any recognizable ideals of Christianity at the present time. Stranger things might happen than a union of Teutonic Britain, Germany and America to curb the imperialistic pretensions of the Latin Republic.

Right Here at Home

The Harding administration, which came into power on the supposed basis of a mandate against the League of Nations, has dabbled in international politics this year by means of the "Arms Conference." This turns out to be a rearrangement of the balance of power with special reference to Asia; so that America can save a little on naval expenditures, and, at the same time, get trade privileges in the East by means of "gentlemen's agreements." In all this there is no consultation with the American people themselves—not even as much as in the election of 1920, when the Republican Party took great pains to go out of its way and show the people how the League of Nations was really based on a lot of secret treaties made during and before the war

between the Powers. As soon as the Harding administration gets down to work, it calls a conference for secret deals, camouflaged by the term "Disarmament."

Neither its foreign nor its domestic policy has given the new administration any popularity. The primary elections in state after state have resulted in the defeat of "old guard" Republican candidates; and the political pendulum is quite evidently swinging back from the extreme point registered by the record smashing vote of 1920. There is no serious talk of a second term for Mr. Harding, who, as a matter of fact, was practically unknown to the country at large before the last presidential election.

Much of the feeling against the Harding administration is due to the fact that the industrial depression continues and shows a tendency to become even more serious. The party in power shows no vision or generalship in regard to the fundamental social issues. Its program is merely to give money, loans and favors to various interests—the shipping trust, the railroads, certain manufacturing groups, a section of the farmers, etc. But a program of this kind simply continues the taxation and inflation of the war period, without doing anything to increase production, stimulate the demand for labor, cut the cost of living, etc.

In last Year Book, we emphasized the nationwide issuance of bonds by cities, counties and states, and also the "refinancing" of hundreds of large business establishments thru mortgaging on a vast scale. This tendency has continued thru the last year; so that the whole country is now plastered over with public and private mortgages. The universal borrowing mania has, of course, loosened up money and stimulated the flow of cash. Much idle labor has been temporarily absorbed in various lines of work—highway improvement, school buildings, public utility equipment. But while some lines of business show what is held to be improvement, conditions in general are "spotty"; there is no let up of economic pressure on the average citizen; bankruptcies are increasing; and, what is perhaps the best indicator, interest rates on money are falling, showing restriction of opportunities for capital; while prime government bonds, altho based on low rates of interest, have come up to par.

As one example of the present situation, there has been during the last year a widespread building boom, chiefly in dwellings and business structures. The land on which these buildings are located is so high in price, and the taxes on them are so high that excessive rents must be obtained for them, or the projectors must go into bankruptcy. The people who ordinarily lease homes and store rooms cannot afford to pay the high rentals demanded. Thus, while the building boom has given temporary employment to a great deal of idle labor and stimulated the circulation of money, its effects are still to be reckoned with and will be more evident a year hence.

Strikes

As to the epidemic of strikes in the summer of 1922, it is, of course, difficult at this writing to make a forecast in regard to details of possible "settlements." These settlements are of no consequence, one way or the other, so far as fundamental economic issues go. A strike may be ended with or without arbitration, and with or without advantage to one side or the other; and then a year or so hence another strike may be called in the same industry.

There will be endless disputes and recriminations between employers and employees so long as there are two men hunting for one man-size job, which is the case all over civilization most of the time. High cost of land and heavy taxes restrict productive capital in city and country. This means fewer jobs and lighter demand for labor than there should be. The country districts are underpopulated, and the cities are overcrowded. This means a relative "oversupply" of labor, which results in artificial depression of the wage level.

Business establishments cannot afford to pay much more than this wage scale, or they will be undersold by rivals who pay the scale set by the artificial conditions of demand and supply. The laboring man knows nothing about these artificial conditions set by speculation in land and by heavy taxation; and he criticises his employer for not paying higher wages. Observing that strikes do not settle the problem, the laboring man tends to drift into Socialism, thinking that if factories were owned by "the people," each worker would receive the "full product of his toll."

If there were no economic blockade against business by speculation in land and heavy taxation, there would be plenty of openings for capital in manufacturing, commerce and agriculture. This would mean a far greater demand for labor than now exists, either in so called good times or bad times. There would then be a "free market;" wages would tend to rise; and the domestic demand for goods would increase. But there is no free market so long as business is penalized by taxation while speculation in land is promoted and encouraged by light taxes. Labor and capital will always fight so long as the resources of the earth are held in the grip of restrictive monopoly and speculation.

The Land Problem

The speculative aspect of the situation is pointed out with considerable force by Mr. Harding, in a new book entitled "Our Common Country" issued since his entry into the Presidency. Mr. Harding, however, does not seem to be able to bring his private opinions to bear upon his acts as the nation's chief executive. He declares that one of the great, outstanding evils of America today is "capitalistic speculation in land," saying with considerable vigor that we have too many "land hogs" and too few hogs with bacon on their sides. In this book, he strikes a note which he sounded some years ago in an address delivered to the upper branch of Congress while he was a senator from the state of Ohio, and which was in part as follows:

"Every thoughtful man realizes that the proper distribution of land is the very basis of national well being. The land should as far as possible be in possession and ownership of the men who work it.

"In the United States the drift of the people to the cities, the drift of farms into operation by tenant farmers, into ownership in large acreage by absent landlords, has been recognized as a dangerous tendency of the times.

"Vast quantities of good farming land near the best markets in the world are not cultivated. In New England there are thirty million (30,000,000) acres of unused lands which are not cultivated. There are thirty-five million (35,000,000) acres in the Middle West that ought to be farmed out which are lying idle. In the Pacific Coast states there are one hundred and eighty million (180,000,000) acres of unused but usable land. In all, five hundred million (500,000,000) acres or thereabouts are lying idle. In the meantime, the cities are full of people whose greatest ambition is to own a piece of this waste land and convert it into productive homes."

We are dwelling upon these plain, every-day matters at considerable length because they are more and more coming to be uppermost in the thoughts of the people. The pressure of the land and tax problem in Germany, for instance, suggests unique methods of procedure to the league for "Bodenreform." Lately a postal card has been circulated by the League, which speaks volumes about internal conditions. The card has a picture of a little girl in ragged clothing, carrying a sick baby; and printed therewith are the following sentences: "Who is to blame for the terrible housing famine—for infant mortality—for moral relaxation—for the food profiteers—for tuberculosis as a popular disease—for the brewing discontent among the masses? *The land system of today!* Therefore, fight the land profiteers! Create, secure homesteads for all German families! Join the League of German Land Reformers." It would be well if more Americans could come in touch with the leader of this work in Germany. His address has been given already in the Herald, and is repeated here: *Adolph Damaschke*, Lessingstrasse II, Berlin, Germany.

If our people could keep abreast of progressive leaders in the old world, such as Damaschke in Germany and Arthur Henderson of the British Labor Party—leaders who make no compromise with bolshevik radicalism, but who are really helping to formulate and express the feelings and thoughts of the masses—there would be more to chronicle each year in the positive accomplishment of "social progress." As it is, each nation travels its own way, slowly and painfully. Thus, altho there is a wide and deep revolt against reactionism within the Republican party, as evidenced by the numerous primary elections in different states, the "Interests" are still powerful enough to frame and press for passage in a Republican Congress the highest high tariff bill in American history. A less strenuous high tariff measure (the Payne-Aldrich) produced the great split between Republicans and progressives a decade ago; and we may well ask what will be the effect of

the present law. Republicans are sending in protests from all over the country, especially the Middle West; and we shall probably see some interesting history enacted around the new Fordney-McCumber bill.

Altogether, the past year demonstrates more clearly than ever that the world is not going to be reformed from above downward. We cannot go our way in the easy hope that justice and righteousness will somehow be established by Congresses, Parliaments, Reichstags, Presidents or Kings. Only by the awakening of countless individuals, and the growth of the spirit of true religion, with the election to office of persons who really represent the people, can we hope for national and international progress of abiding worth.

Wise and Otherwise

A republic is that form of government in which every one knows just what should be done and nobody knows just how.

It seems that European diplomacy is a poker game played with chips on the shoulder.

Many a man suspects he can have as much fun talking about owning an automobile as having one, and after buying one he knows he has more.

Vodka has been restored to respectability in Russia, but we doubt whether it will have the least effect on a population that has indulged in Lenine and Trotzky for the last few years.

One of the advantages of living on Long Island is that on one side of the island you can see the SOUND and on the other HEAR the SEA.

An American has invented a wireless receiving set which fits into a finger ring. We await with interest the announcement that another American has invented one which is only visible thru a microscope.

A candidate for constable in his announcement in Tacoma News-Tribune, says, "If you want to be arrested in a courteous, pleasant manner, elect me."

The inventor of the ukulele has just died in Hawaii. As he reached the age of almost eighty, he seems nearly to have lived down his crime.

Father: "Why is it that you are always at the bottom of the class?"

Johnny: "It doesn't make any difference, daddy; they teach the same things at both ends."

Great family trees in America are few, but it is probable that many new ones were started during the war by grafting.

A successful Chautauqua lecturer, who is also a lawyer, was presented to his audience as follows: "I am very glad to introduce to you, ladies and gentlemen, Mr. B., who will give his lecture, 'The Trial of Jesus from a Lawyer's Standpoint.' I can imagine only one lecture which might prove more interesting to this audience than the one announced. That would be 'The Trial of a Lawyer from Jesus' Standpoint.'"

Bequests from October 1, 1921, to September 15, 1922

1. Pastor Peter Goebel, St. Charles, Mo., for the Synod.....	\$ 100.00
2. Julia Schiek, Keokuk, Ia., for Home Mission	50.00
3. Mrs. Christine Duebbert, Femme Osage, Mo., for Germany	100.00
4. Mrs. Selma M. Gernershausen, Woodland, Cal., for Foreign Mission	250.00
5. Mrs. Agathe Faist, Jackson, Mich., for Foreign Mission....	250.00
6. Hy. F. Wellensiek, Harvard, Neb., for Home Mission and Ministerial Pension and Relief Fund, each \$500.....	1,000.00
7. Louis Schwarze, Freeport, Ill., for Eden Seminary and Elmhurst College, each \$25	50.00
8. Joh. A. Scheible, Berger, Mo., for Eden Seminary and Elm- hurst College, each \$50	100.00
9. Lizzie A. Lasch, New Albany, Ind., for Elmhurst College	195.00
10. Pastor Carl Burghardt, Cleveland, Ohio, for Eden Sem- inary, Home and Foreign Mission, each \$500.....	1,500.00
11. Friedericka Reuer, New Haven, Mo., for the Synod.....	204.00
12. Florian Hiss, Sandusky, Ohio, for Home and Foreign Mis- sion, each \$25; for Educational Institutions and Min- isterial Pension and Relief Fund, each \$50	150.00
13. Friedrich Becker, Milwaukee, Wis., for the support of children in Germany, \$50; for Hoyleton and Bensen- ville Orphanages, each \$25	100.00
14. Chas. Beckemeyer, Hoyleton, Ill., for Foreign Mission....	200.00
15. Mrs. Louise Buesche, Freelandville, Ind., for Foreign Mission	100.00
16. Mrs. Hannah Sturhahn, Quincy, Ill., for Home Mission...	500.00
17. Karl Heise, Clarenceville, Mich., for Elmhurst College....	2,000.00
Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; for their works follow them. Rev. 14: 13. <i>H. Bode, D. D.</i> , General Treasurer.	
Gift of Mr. Henry Goetz, Mansfield, Ohio, (St. John's Church, Rev. G. A. Kienle) for Henry Goetz Scholarship, Elm- hurst: 1921	
1922	\$1,000.00
	200.00

Mr. Goetz intends to increase the sum total of this scholarship so that the interest will pay the annual support of a student at Elmhurst, \$200.00. This certainly is a remarkable deed, the more so as Mr. Goetz is not a wealthy man.

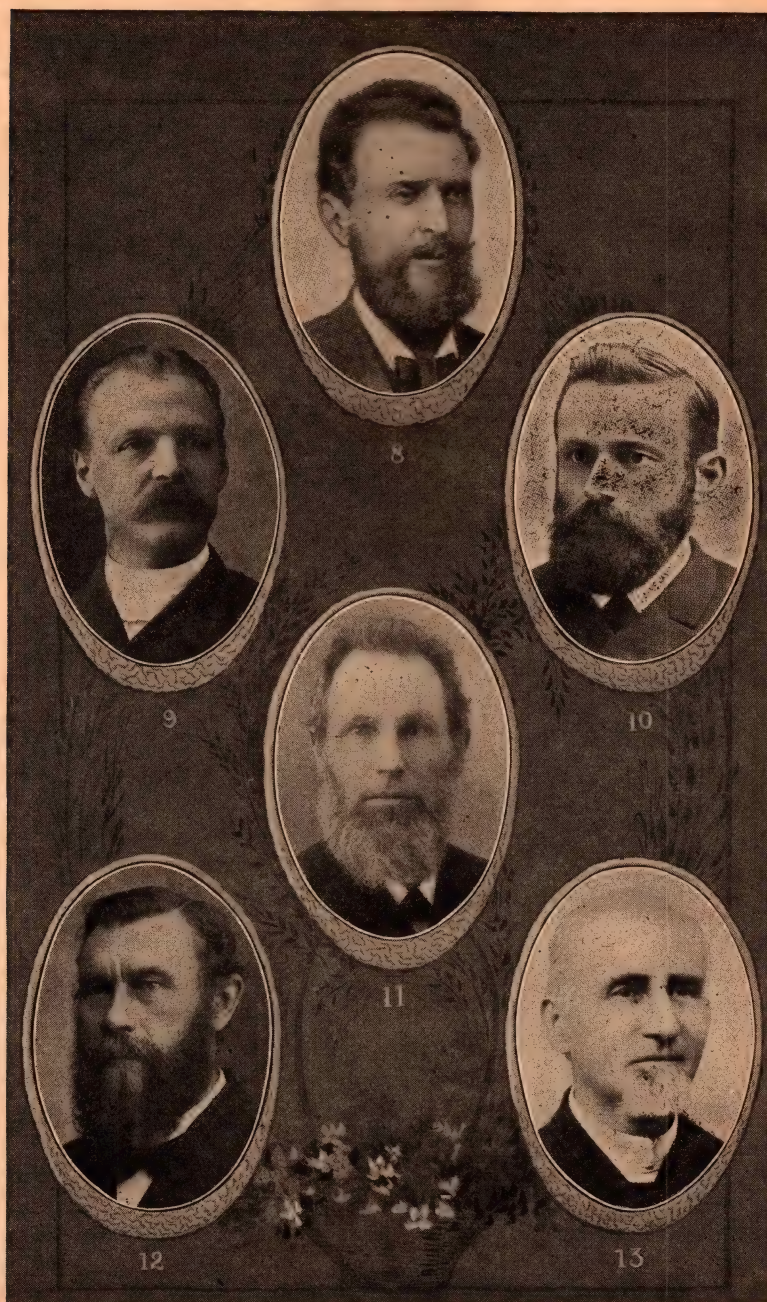
Julius Kircher, Treasurer Seminary Board.





Evangelical Ministers Called to the Higher Life**From October 1, 1921, to Sept. 15, 1922**

- PASTOR JOH. GEORGE SCHOETTLE*, born Nov. 30, 1841, in Ebhausen, Wuerttemberg, Germany, died October 2, 1921, as pastor of Immanuel church, Adrian, Mich. (1)
- PASTOR WALTER BARKAU*, born July 21, 1887, in Gross-Bukow, Brandenburg, died Nov. 3, 1921, as emeritus. (2)
- PASTOR WILLIAM SUESSMUTH*, born Oct. 28, 1869, in Nitta, Hessen, and died Oct. 30, 1921, as emeritus. (3)
- PASTOR BENJAMIN F. WULFMANN*, born Oct. 16, 1871, in Calhoun County, Ill., died as pastor of Zion church, Cleveland, on Nov. 5, 1921. (4)
- PASTOR KASPAR A. MENNENOEH*, born Feb. 16, 1855, in Barmen, Germany, died on Dec. 17, 1921, as pastor of St. John's church, Otto, Texas. (5)
- PASTOR F. M. HAEFELE*, born Jan. 19, 1845, in Untergruppenbach, Wuerttemberg, died March 1, 1922, as emeritus. (6)
- PASTOR C. BEK*, born July 12, 1829, in Aichelberg, Wuerttemberg, Germany, died on April 12, 1922, as emeritus. (7)
- PASTOR ALBERT B. S. J. THIELE*, born April 8, 1845, in Schwende, near Stolberg, the Harz, and died on April 25, 1922, as emeritus. (8)
- PASTOR WILLIAM DANIEL KIRSCHMANN*, born May 22, 1862, in Beach City, Ohio, died May 9, 1922, as emeritus. (9)
- PASTOR BENEDIKT SCHORI*, born Sept. 23, 1860, in Kanton Bern, Switzerland, died June 27, 1922, as pastor of the Evangelical churches at Fall Creek, Cadott and Elk Mound, Wis. (10)
- PASTOR HERMAN GUNDERT*, born April 18, 1839, in Talatschery, Malabar, East India, died on June 8, 1922, as emeritus. (11)
- PASTOR HANS CHRISTIAN FREDERICK SCHMIDT*, born Aug. 25, 1850, in Kappeln, near Schleswig, died July 18, 1922, as pastor of Howard City Parish, Mich. (12)
- PASTOR CORNELIUS SCHIMMEL*, born August 1, 1832 in Muenster, Westphalia, died on August 17, 1922, as emeritus. (13)





Ministers' Wives and Widows Called to the Higher Life

From October 1, 1921, to September 15, 1922



LAURA KOCH, nee Christel, wife of Pastor F. Koch, Fredericksburg, Iowa, born Nov. 29, 1852, died Sept. 21, 1921.

ANNA MUELLER, widow of Pastor R. Mueller, born Oct. 31, 1850, died Jan. 26, 1922.

MARIA KATHARINA WERNER, nee Locher, wife of Pastor William Werner, Longmont, Colo., born Aug. 19, 1887, died Jan. 29, 1922.

MRS. R. SCHWARZE, nee Fritzensmeier, wife of Pastor R. Schwarze, Ellsworth, Wis., born Oct. 24, 1900, died March 19, 1922.

MRS. ELSE BETZ, nee Polster, wife of Pastor G. M. Betz, Carpentersville, Ill., born Dec. 7, 1887, died May 7, 1922.

MAGDALENA NESTEL, nee Stanger-Kraft, wife of Pastor J. C. Nestel, Marine, Ill., born April 23, 1854, died May 14, 1922.

KATHARINE WERHEIM, nee Doell, widow of Pastor Philip Werheim, born April 4, 1834, died July 20, 1922.

KATHARINA MAGDALENA WIEGMANN, nee Eigenmann, wife of Pastor K. Wiegmann, born August 12, 1859, died Sept. 14, 1922.



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retary; Rev. W. F. Mehl, 219 E. Broadway, Louisville, Ky., treasurer; Rev. O. C. Haass, 3975 Concord Ave., Detroit, Mich.; Rev. L. W. Goebel, 2135 N. Sawyer Ave., Chicago, Ill.; Rev. W. L. Bretz, 130 Chatham Road, Columbus, Ohio, executive secretary.

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Missionary Conference in India: Rev. J. Gass, D. D., Baloda Bazar, president; Rev. Theo. C. Seybold, Raipur, C. P. India, vice-president; Rev. M. P. Davis, Baloda Bazar, C. P., India, secretary; Rev. Fred A. Goetsch, Bistrampur, Raipur District, C. P., India, treasurer.

Immigrant and Seamen's Mission

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The Pastors Hohman and Vieth, together with the Executive Secretary, form the Executive Committee of this Board.

The Executive Committee of the Evangelical Forward Movement consists of the four General officers: Rev. J. Baltzer, D. D., president; Rev. A. H. Becker, vice-president; Rev. G. Fischer, secretary; Rev. H. Bode, D. D., treasurer; also Rev. Wm. Hackmann, Prof. S. D. Press, D. D., and Messrs. H. W. Huning, H. E. Schultz, Jr., and F. A. Sudholt.

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Executive Secretary: Rev. H. L. Streich, 2013 St. Louis Ave., St. Louis, Missouri.

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Executive Secretary: Rev. H. L. Streich, 2013 St. Louis Ave., St. Louis, Mo.

English Periodicals

The *Evangelical Herald* and *Evangelical Year Book*, Rev. J. H. Horstmann, 1712-1718 Chouteau Ave., St. Louis, Mo.; The Children's Comrade, The Junior Friend, The Evangelical Companion, Evangelical Tidings, Bible Story Lessons, The International Quarterlies, Graded Lessons for Beginners, Primary and Junior Department, The Adult Lessons, The Bible Class Quarterly, The Evangelical Home, Our Mission Sunday, Our Work in Other Lands, Rev. A. Ruecker, editor, Miss Louise M. Schellhase, assistant editor, 1718 Chouteau Ave., St. Louis, Mo.

German Periodicals

Friedensbote and *Evangelischer Kalender*, Rev. W. T. Jungk, D. D., Rev. Otto Press, 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. H. Kamphausen, 9807 Cudell Ave., Cleveland, Ohio; *Feierstunden*, (des Deutsch-am. Jugendfreundes neue Folge) *Lektionsblatt* (International Lessons), *Neues Lektionsblatt* (Bible Stories), *Christliche Kinderzeitung*, *Unsere Kleinen*, *Unser Missions Sonntag*, and *Fliegende Blätter*, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo.

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Rev. E. Kockritz, Evansville, Ind., chairman; Rev. E. Gehle, Milwaukee, Wis., secretary; Rev. Paul Pfeiffer, Springfield, Ohio; Mrs. W. A. Bomhard, Pittsburgh, Pa.; Rev. J. J. Braun, Chicago, Ill.; Dr. D. Irion, Elmhurst, Ill.; Prof. Th. W. Mueller, Elmhurst, Ill.; Prof C. Schneider, St. Louis, Mo.; Mr. J. W. Mueller, St. Louis, Mo.; Mr. F. W. Rasche, Burlington, Iowa; Rev. R. Vieweg, Elmira, N. Y.; (one vacancy has not been filled). The Sunday school editors are advisory members. Mr. F. Pfeiffer, 2013 St. Louis Ave., St. Louis, Mo., executive secretary.

California's Big Trees

BY ARCHER WALLACE

Most of us think of California as a sort of "Utopia." It has a famed climate, great mineral wealth, and wonderful agricultural resources. Besides this, it possesses many trees peculiar to itself, and forests, perhaps the most magnificent in the world. California's forests surpass all others in variety of species and the size and beauty of the trees.

Peculiar to California are two species commonly known as the redwood and the big-tree. The redwoods cover an area of about 2,000 square miles almost unmixed with any other species. These noble trees often attain a height of 300 feet, and some 350 feet, with a diameter of from fifteen to twenty feet, with clear, straight, fluted trunks rising 200 feet to the lowest branches. They grow in the densest timber stand known. Single acres have yielded 1,500,000 feet, and single trees have been known to contain 100,000 feet. The tree will reproduce itself more than once from the stump. In thirty years a tree has been known to grow to a height of eighty feet and a diameter of sixteen inches. The wood contains no pitch and much water, and in a green condition will not burn. It is thus immune from the forest fires which cause such frightful havoc in the surrounding forests.

Unlike the redwood, the bigwood trees occur among other species. Some of the groves are large and magnificent in appearance. The height of the bigwood tree is about 275 feet, and the diameter near the ground twenty feet. Some individual trees stand at 300 feet and a diameter of twenty-five feet is not rare. The finest specimen measures over thirty-seven feet in diameter, and is 325 feet in height.

There has been much discussion as to the age of these giants. Specimens have been cut down that were estimated to be from 1,300 to 2,200 years old. Many trees still standing are presumably 2,500 years old. It is the opinion of a famous expert that the big-tree, if left alone, would live 5,000 years or more.

The California groves are still in their prime. The trees have never been more widely distributed than at present. No species of trees anywhere is more enduringly established than these big-trees of California. The only danger the trees are in is that of the greed of the lumberman. There is, as yet, scarcely any protection by law for these magnificent trees, nearly all being owned by private individuals.

CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 1, 1922. Pastors designated with * are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15. Those designated by ‡ are at present not serving any congregation.

- Abele, A. F., Elliston, O.
 *Abele, Emil F., Marlette, Mich.
 Abele, Fred J., Alma, Kans.
 Abele, J., R. R. 3, Cook, Nebr.
 Adomeit, F. W., 630 N. Lotus Ave., Chicago, Ill.
 Agricola, E. R. O., R. R. 25, Chesterfield, Mo.
 Alber, W. H., 805 S. Mechanic St., Jackson, Mich.
 Alberswerth, Al., Owensville, Mo.
 Albert, E. G., 1748 N. Fair Oaks Ave., Pasadena, Calif.
 Albrecht, Alfred, R. R. 2, Paola, Kans.
 Albrecht, M. P., Bistrampur, Raipur Distr., Cent. Prov., India.
 Albrecht, O., Shepherd, Mont.
 Albrecht, Sam, Hartley, Ia.
 Aldinger, E., R. R. 2, Lynnville, Ind.
 Aleck, E., R. R. 1, Hudson, Kans.
 Amacker, T., Berger, Mo.
 Arends, Ed., LeSueur, Minn.
 Arlt, H., Berlin-Lichterfelde, Augusta Str. 9, Bei Hoffmann, Germany.
 Artuss, Aug., Orange Grove, Tex.
 Asmuss, W., R. R. 3, Hermann, Mo.
 Assmann, Ed. (Em.), 2821 Clarke St., Milwaukee, Wis.
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 Auler, H. N., San Pedro Sula, Honduras, C. A., via New Orleans, La.
 Awiszus, H. M., 157 Montcalm St., Winnipeg, Man. Can.
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 Bachmann, C., Cattaraugus, N. Y.
 Bahnsen, Andrew M., 147 Southern Heights Blvd., San Rafael, Calif.
 Bahnsen, H. T., 3120 Neosho St., St. Louis, Mo.
 Baily, H. W., R. R. 3, Falls City, Nebr.
 Bajpai, Simon, Raipur C. P. E., India.
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 Baltzer, D., 1215 Texas Ave., Houston, Tex.
 Baltzer, Eugene, c/o Mr. H. Methlann 5900 Telegraph Ave., Oakland, Cal.
 Baltzer, F., Farina, Ill.
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 Barnofske, H., R. R. 1, Seguin, Tex.
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 Barth, H. L., Kewaskum, Wis.
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 Baumgaertel, H., Okawville, Ill.
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 Becker, Herm., Ellinwood, Kans.
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 Beisenherz, E., Jamestown, Mo.
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 Bendigkeit, Chr., Bennett, Ia.
 Benkendoerfer, Carl, R. R. 4, Jackson, Mo.
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 Berger, C., Round Knob, Ill.
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 Beutenmueller, A., Martin, Fla.
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 Beyersdorf, O., (Em.), Shell Lake, Wis.
 Biegelesen, John, R. R. 29, Wellston, Mo.
 Bierbaum, Dan, Rowena, Tex.
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 Bierbaum, M. F., 1000 E. Ohio St., Pittsburgh, Pa.
 Bierbaum, J. C., Lexington, Mo.
 Bierbaum, Theo. F., 220 Division St., Elgin, Ill.
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 Bittner, S. P., Bolivar, O.
 Bizer, C. C., 14 Potomac St., Dayton, O.
 Bizer, Erich G., R. R. 2, Lena, Ill.
 *Bizer, Armin H., 536 Ashland Ave., Buffalo, N. Y.
 Bizer, J., Medford, Wis.
 Bizer, J. J., Watervliet, Mich.
 Bizer, K., R. R. 1, New Albin, Ia.
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 Blaufuss, Ph., Denver, Ia.
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 Bloesch, E. Dyer, Indiana.
 Bloesch, H. P., c/o Y. M. C. A., Everett, Wash.
 Bock, A. F., R. R. 3, Arthur, Ill.
 Bock, F., Willow Springs, Kans.
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 Boehm, Fr., Grass Lake, Mich.
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 Bohn, Geo., 197 Pine St., Muskegon, Mich.
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 Bollens, J., Farmington, Mich.
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 Bosold, J. F., 43 Neron Place, New Orleans, La.
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- Bourquin, W. E., 501 Ocean Parkway, Brooklyn, N. Y.
- †Brandt, Chas. F., 1251 Hull St., Baltimore, Md.
- Branke, Paul, (Em.), 1735 South Hobart Blvd., Los Angeles, Calif.
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- Bratzel, Paul T., 1029 19th St., Milwaukee, Wis.
- Braun, F. W., R. R. 2, Red Bud, Ill.
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- Braun, Theo. C., 1511 College Ave., St. Louis, Mo.
- Braun, Theo. F., Baltic, O.
- Bredenhoft, H. J., 307 W. Clay St., Collinsville, Ill.
- Breitenbach, H. L., Elmhurst, Ill.
- Breitenbach, W., 10251 Ave. L., East Side Sta., Chicago, Ill.
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- Bretz, W. L., 130 Chatham Road, Columbus, O.
- Breuhau, O. W., Lowell, O.
- Briesemeister, P., 320 Walnut St., Columbia, Pa.
- Brink, E. C., Weldon Spring, Mo.
- Brink, G. F., Waterloo, Ill.
- Brink, Paul, Red Bud, Ill.
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- Buchmueller, Paul, Minonk, Ill.
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- Buescher, J. H., 611 Columbia St., Burlington, Ia.
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- Bunge, W. W., 11 7th St. N. W., Rochester, Minn.
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- *Crusius, H. A., 503 Elm St., Sigourney, Iowa.
- Crusius, Paul, Elmhurst, Ill.
- Crusius, V., Burton, Texas.
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- *Dallmann, Wm. P., Lewisville, Ohio.
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- *Daniel, A. J., 233 McDougal St., Fostoria, O.
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- David, Paul O., Genoa, O.
- Davis, M. P., Parsabhadar Baloda Bazar, C. P., India.
- Debus, Aug., Hebron, N. Dak.
- Decker, C. H., 403 5th St., Marietta, O.
- Deckinger, Geo., R. R. 4, Francesville, Ind.
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- Dettbarn, E. J. F., 2015 Smallwood St., Baltimore, Md.
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- Dewald, H. A., San Pedro Sula, Honduras, Central America.
- Dexheimer, Karl, R. R. 2, Granite City, Ill.
- Dickmann, W., R. R. 2, Seneca, Kans.
- Dickmann, J. W., Inman, Kans.
- Diehl, Wm., F., 722 12th Ave., West, Ashland, Wis.
- Dies, C. F., Town Line, N. Y.
- Dies, H. A., Halfway, Mich.
- Dietrich, Paul F., R. R. 1, Rockfield, Wisc.
- Dietze, A., Kettlersville, O.
- *Dietze, A. G., Elmhurst College, Elmhurst, Ill.
- Digel, J. E., 211 Tremont St., Massillon, O.
- Dinkmeier, H. W., 3949 N. Paulina St., Chicago, Ill.
- Dinkmeier, J. H., (Em.), 533 Jefferson St., St. Charles, Mo.
- Dippel, J., Troy, Ill.
- Ditel, G., R. R. 1, Owensville, Mo.
- Ditter, R. C., 221 Pittson Ave., Scranton, Pa.
- Dodzuweit, Fr., Oswego, N. Y.
- Doellefeld, Aug., 5th and Sycamore St., Boonville, Ind.
- Doellefeld, F. H., Walnut, Minn.
- Doellefeld, Jacob, McCormick Seminary, 2330 N. Halsted St., Chicago, Ill.
- Doerres, H. N., 239 S. Grant St., Wooster, Ohio.
- Doering, K. O., (Em.), Emmaus, Marthasville, Mo.
- Doernenburg, G., (Em.), 120 Madison St., Kirkwood, Mo.
- Doernenburg, K., Caseyville, Ill.
- Dorjahn, J. H., Dolton, Ill.
- Dorn, F. L., Ph. D., 519 Howell Ave., Clifton, Cincinnati, O.
- Dorullis, Johannes, Lenzburg, Ill.
- Dreusicke, A., Freeburg, Ill.
- Dresel, Wm. N., 31 N. 3rd St., Evansville, Ind.
- Drees, H., 2613 Potomac St., St. Louis, Mo.
- Duensing, Geo., Tildon, Nebr.
- Duval, Geo., Bippus, Ind.
- Dyck, Paul V., Lowden, Ia.
- Ebinger, S. A., 1612 Tuscaloosa Ave., Birmingham, Ala.
- Echelmeier, Wm., (Em.), 448 Pioneer Drive, Glendale, Calif.
- Egartner, Z. T., 546 S. Scoville Ave., Oak Park, Ill.
- Eggen, F., R. R. 1, Troy, Ill.
- Egger, F., R. R. 1, Treloar, Mo.
- Egger, S., R. R. 5, Rockford, O.
- Egli, A., 510 Church St., Amherst, O.
- Egli, Armin, 1178 E. 84th St., Cleveland, Ohio.
- Egli, Oscar A., Taborton, N. Y.
- Ehrhard, G. A., 430 Sample St., Millvale Sta., Pittsburgh, Pa.
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 Weber, F., 54 Place and Morgan St., Chicago, Ill.
 Weber, M., R. R. 3., Beecher, Ill.
 Weber, L. G., Box 342, Chillicothe, Ohio.
 Wehrli, A., 6700 Easton Ave., St. Louis, Mo.
 Weichelt, H., 417 W. La Salle Ave., South Bend, Ind.
 Weishaar, J. A., 202 E. 3rd St., Williamsport, Pa.
 Weiss, C. E., R. R. 1., Medaryville, Ind.
 Weisse, C. F., 2008 Bradley Pl., Chicago, Ill.
 Weltge, F., R. R. 1., Hoberg, Mo.
 Weltge, F. W., R. R. 2, Box 15, Belvue, Kan.
 Weltge, P. W., Holyrood, Kan.
 Weltge, Wm. (Em.), Palatine, Ill.
 Weltge, Wm. B., Duquoin, Ill.
 Wendt, Paul, Millstadt, Ill.
 Werheim, Dr. Wm. F., 321 Woodbridge Ave., Buffalo, N. Y.
 *Werner, D. E., R. R. 2, Spades, Ind.
 Werner, Wm., 11 5th Ave., Longmont, Col.
 Werning, F. (Em.), 6129 Northcott Ave., Norwood Park, Chicago, Ill.
 Werth, W. A., 126 Dixon St., Stevens Point, Wis.
 Westerbeck, E. J., New Douglas, Ill.
 Westermann, F., Neustadt, Ont., Can.
 Wetzeler, Walter R., Lincoln, Iowa.
 Wetzeler, W. R., Schleswig, Ia.
 Wichmann, O. G., Box 8, Highlands Station, Denver, Col.
 Wiegmann, K., (Em.), 3922 Labadie Ave., St. Louis, Mo.
 Wiesecke, H. M., 466 N. Oak St., Buffalo, N. Y.
 Wiggermann, Ph., 805 Monroe, Newport, Ky.
 Wilking, E. F., Slinger, Wis.
 Winger, F. E., Sussex, Wis.
 Winger, G. A., 1509 Marshall St., Manitowoc, Wis.
 Winger, Paul E., 2332 Keefe Ave., Milwaukee, Wis.
 Wintermeyer, H. H., 301 E. 3rd St., Pana, Ill.
 Witt, W. J., 359 King St., St. Paul, Minn.
 Wittbracht, C. H., Saline, Mich.
 Wittlinger, J. (Em.), 2122 Russell St., Detroit, Mich.
 Wittlinger, O., 1418 Branch Ave., Cleveland, O.
 Wittlinger, Th., R. R. 1, Venedy, Ill.
 Witzke, B., Lester Prairie, Minn.
 Wolbs, G. D., (Em.), 947 South Union Ave., Los Angeles, Cal.
 Wobus, P. A., Manchester, Mo.
 Wobus, Reinh., 216 S. St., Sidney, Ohio.
 Wobus, Theo., 4810 Center St., Houston, Texas.
 Wolf, H., (Em.), 1449 Ashland Ave., Des Plaines, Ill.
 Wolff, C., 908 Pennsylvania Ave., Ft. Worth, Tex.
 Woth, Ad., 300 12th St., Greeley, Colo.
 Wuebben, Paul G., Criswold, Iowa.
 Wulffmann, J., 1013 7th St., Port Huron, Mich.
 Wullschlegler, G., Box 44, Judson, N. Dak.
 Wullschlegler, E., Taylor, N. Dak.
 Zeh, F. W., R. R. 1, Elkhart Lake, Wis.
 Zeller, Paul E., 259 Mercer St., Trenton, N. J.
 Zeyher, K., Lake Elmo, Minn.
 Ziegler, Julius, R. R. A. Houston, Tex.
 Zielinski, R., Plato, Minn.
 Zimmermann, Arno A., 626 Ann Eliza St., Pekin, Ill.
 Zimmermann, R. P., R. R. 2, St. Charles, Mo.
 Zink, Albin R., 69 Hobart St., Buffalo, N. Y.
 Zucher, G., R. R. 3., Box 87, Manor, Tex.
 Zumstein, H., 1018 Elisabeth St., La Fayette, Ind.
 Zutz, M. F., 717 Epworth Ave., Winton Place, Cincinnati, Ohio.
 Zwilling, O. H., Hudson, Kan.
 Zwilling, Paul R., 1816 West Jefferson St., Louisville, Ky.
 Total number of pastors.....1173

TEACHERS' REGISTER

Those without a * are members of the Synod.

- Beckmeyer, Edw., Washington, Mo.
 Berg, Ed., 210 W. 9th St., Michigan City, Indiana.
 Braun, C., 4407 Harris Ave., St. Louis, Mo.
 *Brink, Leonhard, Hoyleton, Ill.
 Buchmueller, S., 3842a Sullivan Ave., St. Louis, Mo.
 Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo.
 Due, Edw. H., 1816 S. 9th St., St. Louis, Mo.
 Grauer, A. H., 3720 Spokane Ave., Cleveland, Ohio.
 Gubler, O., 5206 Justine St., Chicago, Ill.
 Helmkamp, F. W., Supt. Orphans' Home, R. R. 29, Weiston, Mo.
 *Hotz, F. T., Supt. Ev. Orphans' Home, Hoyleton, Ill.
 Kloppe, Fr., R. R. 1, Karner City, Tex.
 Koenig, J. H., Supt. Protestant Home for the Aged, R. R. 1, Box 21 B, San Antonio, Texas.
 Michel, J. A., 2221 Cortez St., Chicago, Ill.
 Mohr, Chr., 807 N. Liberty St., Independence, Mo.
 Moritz, W. F., 4024 Greer Ave., St. Louis, Mo.
 Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo.
 Racherbaeumer, Louis, Hoyleton, Ill.
 Saeger, L., St. Charles, Mo.

Schlundt, D., 1943 W. 21st Pl., Chicago, Ill.
 Schoppe, A., Orphans Home, R. R. 29, Wellston, Mo.
 Schuessler, H., 728 Adams St., Evansville, Ind.
 Seybold, P. C., Davis, Ill.
 Waldecker, Miss Anna, Hoyleton, Ill.
 Wandtke, Ernst F., R. R. 18, Edwardsport, Ind.
 Warma, H., Quincy, Ill.
 Wiegmann, G., 5215 Justine St., Chicago, Ill.
 Total 27

Lay Missionaries

Bechtold, Anna D., San Pedro Sula, Honduras, C. A.
 Dieffenthaler, Wilh. K., Oconee, Ill.
 Enslin-Suger, Mrs. Helen, Baitalpur, via Bhatapara, C. P., India.
 Kettler, Elise, Raipur, C. P., India.
 Kies, Lydia A., Raipur, C. P., India.
 Klein, Hulda D., Raipur, C. P., India.
 *Konrad, Mr. & Mrs. P. Hubert, c/o Rev. F. A. Goetsch, Bismarck, Raipur Distr., C. P., India.
 *Melick, Mrs. Edith B., San Pedro Sula, Honduras, C. A.
 Riecke, Gertrude E., San Pedro Sula, Honduras, C. A.
 Wobus, Adele, Raipur, C. P., India.
 Total 11

WIDOWS OF EVANGELICAL PASTORS

Agricola, O., 7340 Vermont St., St. Louis, Mo.
 Albert, B., Otis Orchard, Washington.
 Alpermann, A., 209 Emmett St., Ypsilanti, Mich.
 Allrich, A., 509 Benton Ave., St. Charles, Mo.
 Angelberger, L., 2242 W. 95th St., Cleveland, O.
 Apitz, O., 2715 Hugo Ave., Baltimore, Md.
 Baltzer, Lydia, 6218 Berthold Ave., St. Louis, Mo.
 Baltzer, Olga, Meitzendorf bei Magdeburg, Germany.
 Barkau, Olinde, R. R. 3, Waterloo, Ill.
 Barkmann, M. H., 1204 N. Washington St., Junction City, Kan.
 Becker, Phil., 1029 19th St., Milwaukee, Wis.
 Bender, E., 116 Washington & Plymouth St., Lemars, Ia.
 Berens, Clara, Elmhurst, Ill.
 Berger, A., 743 S. Park Ave., Oshkosh, Wis.
 Berges, W., 2020 Sunny Side Ave., Burlington, Ia.
 Berner, Eliz., 152 Indian Church Rd., Buffalo, N. Y.
 Beyer, E., Evang. Church Home, Forks, N. Y.
 Beyersdorf, O., Shell Lake, Wis.
 Bierbaum, C., Cecil, Wis.
 Bierbaum, A. J. H., Minier, Ill.
 Bierbaum, E., Minier, Ill.
 Biermann, 2437 Cortland St., Chicago, Ill.
 Blankenhahn, A., 1317 E. 125 St., Cleveland, O.
 Blum, Dorothea, R. R. 3, Barrington, Ill.
 Baehr, Emilie, 815 Rollin St., Pasadena, Cal.
 Brenner, Lina, 37 Perrine St., Dayton, O.
 Brändli, L., Blue Springs, Mo.
 Brodmann, M., 1106 Lafayette St., Beardstown, Ill.
 Brodt, K., 115 Willow Rd., Elmhurst, Ill.
 Brucker, Marie, 1105 Lafayette St., Scranton, Pa.

Buettner, L., 1217 Baltimore Ave., Detroit, Mich.
 Christiansen, C., 2905 N. Troy St., Chicago, Ill.
 Dahlhoff, E., 28 Fulton St., Newark, N. J.
 Daiss, Mathilde, 2022 E. Fair Ave., St. Louis, Mo.
 Deters, C., 1408 Granger Ave., Ann Arbor, Mich.
 Dobschall, E., 1644 Doty St., Oshkosh, Wis.
 Doehring, U., 2018 Washington Blvd., Chicago, Ill.
 Duerr, M., R. R. 1, Rocky River, O.
 Eisen, G., Manchester, Mich.
 Eppens, C., 1445 W. 84th St., Cleveland, O.
 Esser, L., 4730 Louisiana Ave., St. Louis, Mo.
 Eyrich, G. M., Lesueur, Minn.
 Fell, L., c. o. Rev. E. Pinckert, W. Chicago, Ill.
 Feldmann, Caroline, 307 Oakley St., Evansville, Ind.
 Fetzner, F., 356 Taylor, Lake Co., Pa.
 Fink, A., Pekin, Ill.
 Fischer, Irina, 104 Arlington Ave., Pittsburgh, Pa.
 Fleer, Emilie, 422 32nd St., Milwaukee, Wis.
 Frank, J., Blue Springs, Mo.
 Frick, H., 306 Grant St., Evansville, Ind.
 Frigge, S., 1036 E. Breckenridge St., Louisville, Ky.
 Gehrke, Amelia, 47 Florence Ave., Highland Park, Detroit, Mich.
 Gerichten, Anna v., 327 Dearborn St., Buffalo, N. Y.
 Goffeney, M., 235 S. St. Peters St., South Bend, Ind.
 Gubler, Julie, R. R. 5, Evansville, Ind.
 Grunert, J., 1126 Pearl St., St. Joseph, Mich.
 Haas, R., 717 Read St., Evansville, Ind.
 Haas, W., 505 E. Harrison St., Tacoma, Wash.
 Haas, M., Cincinnati Orphan Asylum, Wellington Pl., Mt. Auburn, Cincinnati, O.

- Haass, C. W. F. 2051 Grand Blvd., Detroit, Mich.
- Haack, H., 672 24th St., Milwaukee, Wis.
- Habecker, M., 1812 Edmond St., St. Joseph, Mo.
- Haefele, F. M., 1550 Lakewood Ave., Lakewood, O.
- Haeussler, E., 3229 2nd Ave., South, Minneapolis, Minn.
- Hattendorf, Hermine, 6801 Emerald Ave., Chicago, Ill.
- Hehl, M., 3019 Caroline St., St. Louis, Mo.
- Heldberg, L., Hudson, Kan.
- Hess, G., 522 Spring St., Wabash, Ind.
- Hirtz, M., 3308 Tate Ave., S. W., Cleveland, O.
- Hoch, J. G., 1003 W. Liberty St., Ann Arbor, Mich.
- Holz, J., 205 Seminary Ave., Carlinville, Ill.
- Holz, Ida, 2506 Cortland St., Chicago, Ill.
- Huber, L., 37 Batavia Ave., Hamilton, Md.
- Huebschmann, L., 209 E. Ohio St., Bloomington, Ill.
- Hueser, B., 710 N. 3rd St., Oscaloosa, Ia.
- Hugo, S., 731 Hohman St., Hammond, Ind.
- Hummel, Maria, 2852 Graceland Ave., Indianapolis, Ind.
- Husmann, E., 1369 Waltmann Ave., Los Angeles, Cal.
- Juergens, Meta, 727 Delta Ave., Cincinnati, O.
- Kayser, D., Manchester, Mich.
- Katerndahl, A. A., Idaho Falls, Idaho.
- Kern, Phil., 214 N. Jackson St., Harrisburg, Ill.
- Kies, Heinrike, Bischofstrasse, Calw., Wuerttemberg, Germany.
- Kircher, J. G., 828 George St., Chicago, Ill.
- Kirschmann, W., 2213 Park Ave., Richmond, Va.
- Klein, Elise, 7828 Lagoon Ave., Chicago, Ill.
- Klein, M., R. R. 1, Brookfield, Wis.
- Klemme, Ida, 1010 N. Main St., Springfield, Mo.
- Klingeberger, Jamestown, Mo.
- Knaus, M. L., Reedsburg, Wis.
- Koelbing, L., Bucklin, Kan.
- Koenig, H., 3819a Carter Ave., St. Louis, Mo.
- Kohlmann, Ida, 8119 S. Peoria St., Chicago, Ill.
- Koletschke, A., Box 81, Fort Erie, Ont.
- Kottler, C., 37 Allison Ave., Emsworth, Pa.
- Krafft, Hannah, 720 Louisa St., Burlington, Ia.
- Krahenbühl, Dor., Blue Springs, Mo.
- Krause, M., c. o. T. W. Krause, Dansville, N. Y.
- Krueger, T. F., Petersburg, Ill.
- Kunz, H., 280 5th Ave., Freeport, Ill.
- Kuenzler, M., 211 E. Carroll St., Kenton, O.
- Kurz, C., 901 N. 3rd St., Louisiana, Mo.
- Lang, S., Stein a. Rhein, Switzerland.
- Lapiens, M., Wietzischken S. Koepen, o/Pr., Germany.
- Lehmann, E., Genoa, Ottawa Co., Ohio.
- Lehmann, E., 674 High St., Columbus, O.
- Linder A., Oak Harbor, O.
- Linder, L., Box 410 Broadway Sta., Cleveland, Ohio.
- Lohr, K., 1616 42nd St., Kensington, Brooklyn, N. Y.
- Lohse, C. F., 9973 Throop St., Chicago, Ill.
- Ludwig, M., 2067 Taylor Rd., Cleveland, Ohio.
- Luedecke, F. A., Pawnee City, Neb.
- Luternau, G. v., R. R. 3, Iowa Park, Tex.
- Lüer, W., 1516 Fillmore Ave., Buffalo, N. Y.
- Martin, D., 1635 W. 14th St., Davenport, Ia.
- Mauermann, C., 2401 Wentworth Ave., Chicago, Ill.
- Maurer, M., Old Monroe, Mo.
- Mehl, K., Jasper, Ind.
- Melsenhelder, Ida, 320 Layman Ave., Irvington, Indianapolis, Ind.
- Menk, E., R. R. 1, Waldorf, Charles Co., Md.
- Merkle, P., 421 Mary St., Evansville, Ind.
- Mernitz, S. F., 8848 Clarendon St., Detroit, Mich.
- Meyer, Clara, 2005 Russell Ave., St. Louis, Mo.
- Meusch, J., 222 E. Spring St., New Albany, Ind.
- Michel, W., 1614 Rosewood Ave., Louisville, Ky.
- Mueller, A., 7017 Berthold Ave., St. Louis, Mo.
- Mueller, C., Blue Springs, Mo.
- Mueller, S., 1701 S. Tremont St., Kewanee, Ill.
- Nagel, Hulda, R. R. 1, Rush Hill, Mo.
- Neumann, M., 2129 Columbus Ave., Sandusky, Ohio.
- Neuhaus, Matilda, 536 Arlington St., H. Heights, Houston, Tex.
- Niebuhr, L., 2726 Lothrop, Detroit, Mich.
- Nolting, Ch., 36 Walnut Ave., Freeport, Ill.
- Nollau, Lydia, 3722 S. Grand Ave., St. Louis, Mo.
- Otto, L. Columbia, Ill.
- Pens, Dina Blue Springs, Mo.
- Pfeiffer, M., 3620 Michigan Ave., St. Louis, Mo.
- Piepenbrok, W., R. R. 1, Box A, Schulenburg, Tex.
- Rasche, F., 812 N. Oak St., Burlington, Ia.
- Reichert, A. M., 22 S. Adams St., Mansfield, O.

- Reller, F. A., 1105 Busseron St., Vincennes, Ind.
 Reusch, M., 4153 Peck St., St. Louis, Mo.
 Richter, B., 900 S. Gaylord St., Denver, Colo.
 Riemeier, J. F., 3925 N. 20th St., St. Louis, Mo.
 Ruegg, C., 925 N. Park, Fremont, Neb.
 Schaller, A., 503 N. 6th St., Vincennes, Ind.
 Schaarschmidt, Ida, 423 McMillan Ave., Detroit, Mich.
 Scheib, 447 Belmont Ave., Chicago, Ill.
 Scheidemann, L., 104½ W. Webster, Marshalltown, Ia.
 Schenk, L., 1639 Hoffner St., Cincinnati, Ohio.
 Scheuber, F., 1134 Oakdale Ave., Chicago, Ill.
 Schlesinger, F., 610 W., Madison, Ann Arbor, Mich.
 Schlueter, M., 1413 3rd St., Ft. Madison, Iowa.
 Schlunk, B., 1852 W. Grand Blvd., Detroit, Mich.
 Schmale, E. F., c. o. Rev. Th. Schmale, 506 Lockhart St., N. S. Pittsburgh, Pa.
 Schmidt, Adelheid, Howard City, Mich.
 Schmidt, Rose, 519 15th Ave., Irvington, N. J.
 Schmidt, L., 125 9th St., Lincoln, Ill.
 Schmidt, S., 1206 W. Main, Urbana, Ill.
 Schmidt, Rosa, 596 15th Ave., Newark, N. J.
 Schnathorst, C., 154 17th St., Moline, Ill.
 Schoettle, Ella, Chesterton, Ind.
 Schori, B., Fall Creek, Wis.
 Schroek, M. C., 273 Washburn St., Lockport, N. Y.
 Schuh, A., 819 Seventh St., Lewiston, Ida.
 Schulz, F., Bland, Mo.
 Schulz, W., 318 Juniette St., Cincinnati, O.
 Schuemperlin, M., R. R. 5, Wells, Minn.
 Seeger, B., 2037 33rd Ave., S. Seattle, Wash.
 Speidel, P., 144 Norwalk Ave., Buffalo, N. Y.
 Stanger, Louise, 334 S. 4th Ave., Ann Arbor, Mich.
 Stark, E., Palatine, Ill.
 Steding, H., Matron Nurses Home, Walker Hospital, Evansville, Ind.
 Steinhardt, Chr., 1117 S. 14th St., Manitowoc, Wis.
 Stoll, A., Raipur, C. P., India.
 Strauss, A., 3216 Dakota St., St. Louis, Mo.
 Streit, Maria, Burgdorf, Canton Bern, Switzerland.
 Suessmuth, Amalie, 120 E. Pasadena St., Pomona, Cal.
 Sulzer, D. E., 928 Fremont Ave., Kenosha, Wis.
 Sturm, E., Homestead, Mont.
 Toerne, A. von, Fort Atkinson, Wis.
 Trefzer, L., 3589 Kimball Ave., Cleveland Ohio.
 Uhlmann, Martha, Denver, Ia.
 Veith, P., Casa Grande, Ariz.
 Viehe, C. M., 1537 S. Grand Ave., St. Louis, Mo.
 Voigt, A., Elmhurst, Ill.
 Wagner, Anna, 507 N. 8th St., Watertown, Wis.
 Wagner, L., R. R. 2, Elkhart Lake, Wis.
 Walter, W. A., 631 S. 1st St., Ann Arbor, Mich.
 Werth, B., 959 37th St., Milwaukee, Wis.
 Weygold, Amelia, 1970 Deer Park, Louisville, Ky.
 Wiese, A., Mascoutah, Ill.
 Winterick, A., 11920 Browning St., Cleveland, O.
 Wobus, A., St. Charles, Mo.
 Woelfle, Pauline, Monroe, Wis.
 Wulfmann, H.
 Wulfmann, K., 212 3rd St., Lawrenceburg, Ind.
 Ziemer, A., 2906 S. Compton Ave., St. Louis, Mo.
 Zimmermann, C., 423 N. 21st St., Louisville, Ky.
 Zimmermann, Marie, 8th and Highland, Denver, Colo.
 Zimmermann, Marie, 6021 Woodlawn Ave., Chicago, Ill.
 Zwilling, L., Clayton, Mo.

Total number of widows.....202



EVANGELICAL DEACONESSSES

Baltimore, Md., 336 S. 14th St.

Sister Lena Nos

Chicago, Ill., 5421 S. Morgan St.

Sister Minnie Volz

Cleveland, Ohio, 4237 Pearl RoadSister Minnie Oldach
Sister Christina Winter**Cincinnati, Ohio, Clifton Ave. and
Straight St.**

Sisters:

Greta Luken
Anna Meyer
Rosa Hummel
Elise Moschel
Flora Meckstroth
Anna Maurer
Emma Detmer
Lizzie Detmer**Detroit, Mich., 1015 East Jeffer-
son Ave.**

Sisters:

Clara Behnke
Emma Marzahn
Emma Martzke
Lena Johnson
Mathilda Wilhelmy**East St. Louis, Ill., 15th and
Illinois Ave.**

Sisters:

Ella Jaeger
Anna Lenger
Verlia Waltemoth**Evansville, Ind., Cor. Mary and
Iowa St.**

Sisters:

Lena Appel
Sophie Bartelt
Lena Braun**Faribault, Minn., 5th and Division St.**

Sisters:

Amalie Klopsteg
Emma Kroehler
Johanna Marquardt
Emilie Mayer
Caroline Pepmeyer
Eleonore Pielemeier
Marie Schwenk
Lydia Suter
Magdalene Suter**Lincoln, Ill., 7th and Walnut St.**

Sisters:

Olga Borgmann
Rosa Gerhold
Minnie Hahn
Adele Hosto (Parish Work-Chicago)
Emma Mayer
Louise Mernitz (on furlough)**Marshalltown, Iowa**

Sisters:

Sophie Hubeli
Erna Schweer
Marie Woizeschke**Marthasville, Mo., Emmaus Asylum**

Sisters:

Julia Koch
Martha Schlottach
Emma Schultz**Milwaukee, Wis., 1815 Grand Ave.**Sister Irene Recht
Sister Lela Rutz**Rochester, N. Y., Cor. South and
Highland Ave.**

Sister Christine Schwarz

St. Louis, Mo., 4125 West Belle Pl.

Sisters:

Frieda Bergstraesser
Pauline Bergstraesser
Charlotte Boekhaus
Irene Crusius
Hulda Echelmeier
Frieda Eckoff
Mary Feutz
Emma Fruechte (Parish Work—Chi-
cago, Ill)
Bena Fuchs
Olinda Fuhr
Magdalena Gerhold
Anna Goetze (Parish Work)
Florence Holderle (Parish work)
Katie Keck
Theresa Kettelhut
Elizabeth Kunze
Ella Loew
Mathilde Matthes
Hulda Nollau
Johanna Nollau
Marie Oehler
Anna Pohlmann
Louise Radloff (Parish Work)
Martha Roglin
Beata Schiek
Hattie Sieg
Lena Soehlig
Clara Stoenner
Edna Stoenner
Katherine Streib
Hulda Sturm
Anna Ullrich
Clara Weltge**Good Samaritan Altenheim,****1217 N. Jefferson Ave., St. Louis, Mo.**Sister Minnie Flottmann
Sister Alwina Scheid**On Furlough**Sister Martha Wolf, Niederplanitz, Sax-
ony.

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to Sept. 15, 1922.

1. ATLANTIC DISTRICT

a) District of Columbia

Washington—*Concordia—C. W. Locher

b) Maryland

Annapolis—St. Martins—F. H. Graeper
Baltimore:
—Christ—*Chas. F. Brandt
—St. John's Concordia—
E. J. F. Dettbarn
—*St. Johns—F. C. Rueggeberg
—St. Luke's—F. H. Klemme
—St. Matthews—David Bruning
—*United Ev.—W. Batz
—Huber Memorial—P. L. Schmidt
—*Friedens—F. Giese
—Morrell Park—E. J. Paetzold
Cambridge—Immanuel—J. Schoettle
East Newmarket—Salem—J. Schoettle
Frostburg—Zion—K. Buff

c) New Jersey

Bayonne—*St. Pauls—F. G. W. Fuhrmann
Bayonne—Evangelical—C. Schauer
Garwood—St. Pauls—C. Schauer
Irvington—Emanuel—J. R. C. Haas
Newark:
—St. Stephens—E. Fuhrmann
—Bethlehem—E. W. Fuhrmann
—Zion—H. Manrodt
Trenton—St. Pauls—P. E. Zeller

d) New York

Albany—Ev. Protestant—H. Reller
Amsterdam—Zion—E. Lautenschlager
Berlin—Zion—O. Egli
Brooklyn—Bethlehem—W. Bourquin
Cohoes—Trinity—R. W. Locher
East Poestenkill—Zion—O. Egli
Mount Vernon—St. Johns—W. Frenzen
New York:
—St. Pauls (Manhattan)—H. Rexroth
—St. Pauls (Newbold Ave.)—
J. P. Schwab
—Christ—M. Manrodt
Schenectady—Friedens—G. Esmann
Taborton—Zion—O. Egli
Troy—St. Pauls—R. W. Locher

e) Pennsylvania

Columbia—Salem—P. Briesemeister
Scranton:
—Friedens—R. C. Ditter
—Hyde Park Presb.—R. Jungfer
—St. Pauls—F. Nickisch
Taylor—St. Pauls—F. W. Schaefer
Williamsport—Immanuel—J. A. Weishaar

f) Virginia

Richmond—St. Johns—O. Guthe

g) Institution

Baltimore—Immigrant Home—
Number of churches.....43

2. COLORADO DISTRICT

Antlers—Immanuels—W. K. Klein
Brighton—Emmaus—H. Kauerz
Delta—St. Pauls—F. Brennecke
Denver:
—Friedens—L. C. Boeker
—St. Pauls—O. G. Wichmann
—Salems—G. A. Schmidt
Fort Collins—Immanuel—David F. Maul
Fort Morgan—Immanuel—
Tobias Schmunk
Grand Junction—St. Johns—W. K. Klein
Greeley—St. Johns—Ad. Woth
La Junta—St. Pauls—
Lamar—Zion—
Laramie, Wyo.—St. Pauls—O. F. Geisler
Longmont—Zion—W. Werner
Loveland—Bethlehem—E. Wagner
Montrose—St. Johns—F. Brennecke
Ogden, Utah—St. Pauls—A. S. Persch
Paxton, Neb.—*Salem—F. F. Steinmark
Salt Lake City, Utah—*Trinity—
A. S. Persch
Sedgwick—Friedens—F. F. Steinmark
Windsor—Zions—P. Jueling
Number of churches.....21

3. INDIANA DISTRICT

a) Indiana

Armstrong—A. C. Roth
Aurora—*Evangelical Prot.—W. Merzdorf
Batesville—*St. Johns—E. Stroehlein
Boonville—St. Johns—Aug. Doellefeld
Bretzville—St. Johns—G. F. Kitterer
Buckskin—St. Johns—L. Sternberg
Buffaloville—St. Johns—
Buffkin—St. Johns—F. Daries
Campbell Tp.—Zoar—Dan J. Bretz
Cannelton—St. Johns—
Centerville—Zion—
Chandler—*St. Johns—A. Doellefeld
Cumberland—St. Johns—F. Publmann
Cypress—Immanuel—Theo. Haas
Dubois—St. Peters—G. F. Kitterer
Duff—St. Pauls—
Elberfeld—Zion—Max Schulz
Near Elberfeld—Immanuel—M. Schulz
Evansville:
—Ev. Bethel—E. Kockritz
—*St. Johns—Wm. N. Dresel
—St. Lucas—H. Pister
—St. Matthews—W. Scheer
—St. Pauls—Th. Haas
—Zion—J. U. Schneider, Ph. D.
Near Ft. Branch—St. Pauls—A. D. Rahn
Fenton—Zion—C. Held
Freelandville—Bethel—H. Limper
Fulda—Trinity—
German Tp.—*St. Pauls—I. Neumann
Heusler—*Salem—O. Keller

Holland—Augustana—Ph. Frohne
Near Holland—St. Pauls—F. A. Stoelting
Huntingburg—Salem—J. C. Klingeberger
Indianapolis:

—Friedens—C. A. Hildebrand
—St. Johns—E. A. Piepenbrok
—St. Pauls—J. Frohne
—Zion—F. R. Daries

Ingelheim—*St. James—J. Schlundt
Ingelneid—Salem—A. C. Roth
Jasper—Trinity—Theophil Mehl
Johnson Tp.—Zion—J. Overbeck
Kasson—*St. Johns—J. A. Reller
Kasson—Zoar—J. A. Reller
Kratzville—*St. Peters—A. C. Roth
Lamar—Peters—J. Doellefeld
Lawrenceburg—Zion—F. D. Schueler
Lippe—Zion—C. Krickhahn
Loogootee—Evang.—G. F. Kitterer
Lynnville—St. Matthews—A. G. Aldinger
McCutchanville—*Bethlehem—D. J. Bretz
Mount Vernon—Trinity—Theo. Eisen
New Albany—St. Mark's—F. A. Meusch
Newburg—Zion—C. F. Kesting
New Palestine—Zion—S. A. Susoth
Parkers Settlement—*St. Peters—

J. Schlundt
St. Philipp—Immanuel—F. Daries
Santa Claus—St. Pauls—
Shelbyville—*Ev. Prot.—S. Caldemeyer
Near Shelbyville—*Ev. Prot.—

S. Caldemeyer
Stendal—*St. Pauls—F. A. Stoelting
Tell City—St. Johns—Ach. Meyer
Terre Haute—St. Pauls—J. C. Hansen
Vincennes—St. Johns—J. Overbeck
Warrenton—St. Stephens—C. G. Kettelhut
Westphalia—Salem—Theo. Hoefer

b) Ohio

Cincinnati:

—*First Ev.—H. Huebschmann
—(Carthage)—First German Prot.
R. Kuebler
—(Price Hill)—German Prot.—
G. G. Press
—(Columbia)—First Evangelical—
N. Lehmann
—*Immanuel—Fairmont—
H. J. Sonneborn
—(Lickrun)—*St. Martins—
W. F. Kohler
—St. Lucas—W. Merzdorf
—*St. Philippus—
—(Norwood)—Salem—

F. Schweinfurth
—(Pleasantridge)—*St. Peters—
F. Hohmann
—(Winton Place)—Ev. Prot. St. Mat-
thews—M. F. Zutz
—*Camp Washington Evang.—
R. R. Fillbrandt, Ph.D.
—Zion—E. Henzel

Dayton—St. Johns—J. G. Mueller
Dayton—St. Lucas—C. Bizer
Elmwood Place—St. Matthews—

H. Armin Fleer
Foster—*St. Pauls—F. Hohmann
Hamilton—Prot. St. Johns—

C. L. Langerhans
Hamilton—St. Pauls—W. Vollbrecht
E. Hamilton—St. Johns—A. Stueler
Middletown—St. Pauls—G. Krumm
Mt. Healthy—*St. Pauls—
New Richmond—St. Pauls—Wm. Kohler.

Piqua—St. Pauls—P. Gehm
Reading—St. Johns—F. G. Brune
Sidney—St. Pauls—R. Wobus
Trenton—St. Johns—G. Krumm
Troy—St. Johns—C. Emigholz

c) Kentucky

Bellevue—St. Johns—M. Jeschke
Ft. Thomas—Christ Evangelical—
Ralph Schmidt

Henderson—Zion—F. W. Pfitzer
Latonia—St. Marks—F. Scholl
Louisville:

—Bethlehem—
—Christ—W. Krueger
—Immanuel—E. C. Sinnig
—St. James—H. Kettelhut
—St. Johns—S. A. John
—St. Luke's—P. R. Zwilling
—St. Matthews—L. Hohmann
—St. Pauls—W. F. Mehl
—St. Peters—P. Hausmann
—Parkland—
—West Louisville Evangl.—

M. Bartels

Newport—*St. Pauls—Ph. Wiggermann
Owensboro—Zion—D. Blasberg
Paducah—Unity—

d) Alabama

Birmingham—St. Johns—A. S. Ebinger
Elberta—A. Koehler
Culman—Evangelical—W. H. Aufderhaar

e) Georgia

Atlanta—St. Johns—W. Hauff

f) Illinois

Browns—Evangelical—Jos. Eitel
Carmi—St. Johns—W. J. Schaefer
Cowling—Ev. Friedens—Jos. Eitel

g) Florida

Jacksonville—Evang. Luth.—G. E. Schulz
Lowell—United Evang.—A. Beutenmueller
Martin—Evangelical—A. Beutenmueller
Miami—Friedens—O. Nussmann
Redlands—A. Beutenmueller

Number of churches.....119

4. IOWA DISTRICT

a) Iowa

Ackley—St. Johns—E. Seybold
Alden—Immanuel—
Alexander—St. Johns—C. J. Barth
Atlantic—Friedens—J. G. Herrlinger
Augusta—St. Johns—Chr. T. Rasche
Aurelia—St. Johns—
Bennett—Friedens—P. C. Keinath
Benton Tp.—Zion—R. C. Lucke
Brooks Tp.—St. Johns—A. Satory
Buckeye—Friedens—
Buckgrove—*St. Peters—
Burlington:
—First Evang.—J. H. Buescher
—St. Lucas—W. Marten
—Zion—J. Erdmann
Calumet—Zion—Arno H. Franke
Clarence—St. Johns—C. Fauth
Clarksville—Immanuel—W. A. Koch
Council Bluffs—St. Johns—A. Kniker
Creston—*St. Johns—J. E. Birkner
Dayton Tp.—*St. Pauls—Ph. Hillgardt

Denver—St. Pauls—Ph. Blaufuss
 Donnellson—*St. Pauls—P. Benthin
 Douglas Tp.—St. Johns—
 Dumfries—*St. Pauls—E. J. Moritz
 Dysart—Friedens—P. Kitterer
 Elkader—Friedens—C. H. Franke
 Farmington—*St. Johns—W. P. Wuebben
 Flintriver Tp.—St. Johns—R. C. Lucke
 Fort Madison—St. Johns—F. E. J. Schenk
 Franklin—St. Peters—
 Fredericksburg—Friedens—J. Krause
 Fremont Tp.—St. Johns—A. Graber
 Geneva—St. Peters—Theo. Storck
 German City—St. Johns—E. H. Plassmann
 German Tp.—St. Peters—W. F. Kicker
 Gladbrook—Friedens—M. Hoeppner
 Hamburg—Zion—
 Hampton—*St. Pauls—C. J. Barth
 Near Hampton—Immanuel—C. J. Barth
 Hartley—Trinity—Sam Albrecht
 Horn—St. Johns—J. Flottmann
 Hubbard—Zion—W. Buehler
 Keokuk—St. Pauls—A. H. Bisping
 Larchwood—Friedens—G. Mauch
 Laurel—St. Johns—Alfred J. Nies
 Ledyard—Friedens—F. Peter
 Lemars—St. Johns—Paul C. Kehle
 LeRoy Tp.—St. Pauls—A. Saeuberlich
 Lincoln—Bethlehem—Walter R. Wetzeler
 Lowden—Zion—P. V. Dyck
 Lester—*Ev. Luth.—G. Mauch
 Manilla—Friedens—
 Manly—*St. Pauls—*R. A. Mensendiek
 Manning—Friedens—
 Mapleton—St. Peters—A. Von der Ohe
 Marshalltown—Friedens—M. J. Dammann
 Massena—*Friedens—
 Mt. Vernon Tp.—St. Pauls—C. J. Raase
 Muscatine—Ev. Prot.—F. Rodenbeck
 New Albin—St. Peters—Theo. Stoerker
 Newell—St. Johns—Max M. Kurschat
 Noble Tp.—St. Johns—P. Wuebben
 Near Clarksville—Evangelical—E. Hardt
 Primghar—St. Johns—Arno H. Franke
 Primrose—*Zion—W. P. Wuebben
 Pomeroy—First Evang.—
 Red Oak—*St. Pauls—J. Ernst Birkner
 Remsen—*St. Pauls—A. H. Juergens
 Schleswig—Friedens—W. R. Wetzeler, Sr.
 Shelby—Ev. Friedens—F. H. Doellefeld
 Sigourney—St. Pauls—*H. A. Crusius
 Tripoli—St. Peters—E. Stech
 Underwood—Immanuel—
 Union City—St. Johns—K. Bizer
 Valley—St. Pauls—C. W. J. Klein
 Victoria Tp.—St. Peters—P. Wuebben
 Vinton—Zion—P. Kitterer
 Walnut—*Ev. Luth.—F. H. Doellefeld
 Washington—St. Pauls—C. W. J. Klein
 Waverly—Friedens—J. Frank
 West Burlington—St. Pauls—C. T. Rasche
 Westside—St. Johns—Theo. A. Thomas

b) Illinois

Moline—St. Pauls—E. A. Irlon
 Rock Island—Friedens—F. Rolf
 Sutter—Bethlehem—P. C. Schnake
 Toga—Bethany—Wm. Schultz
 Warsaw—St. Johns—A. Langhorst

c) Missouri

Kahoka—St. Pauls—W. Bechtold
 Winchester—*Zion—W. Bechtold

d) South Dakota

Garretson—Unity—G. Mauch
 Number of churches.....90

5. KANSAS DISTRICT

a) Kansas

Alida—*St. Johns—T. Franke
 Alma—Friedens—F. J. Abele
 Atchison—Zions—
 Bluff City—St. Pauls—
 Colby—Evangelical St. Johns—
 Ellinwood—Immanuel—H. Becker
 Eudora—St. Pauls—Th. Hauck
 Hardtner—St. Johns—
 Herkimer—Immanuel—U. B. Slupianek
 Herndon—Immanuel—J. Endter
 Highland—Trinity—
 Holyrood—*St. Pauls—P. W. Weltge
 Hudson—Friedens—E. Aleck
 Hudson—Trinity—O. H. Zwilling
 Inman—St. Peters—J. W. Dickmann
 Junction City—Zion—*R. Richter
 Kansas City—Zion—A. A. Kitterer
 Kanwoka Tp.—*St. Peters—Fred Bock
 Lawrence—St. Pauls—Wm. Esser
 Leavenworth—Salem—N. Rieger
 Marysville—Evangelical—U. B. Slupianek
 Midland—Evangelical—Wm. J. Cramm
 Mission Creek—St. Johns—*N. Schultz
 Newton—Immanuel—
 Nickerson—First German Ev.—
 Wm. J. Cramm
 Paola—Zion—Alfr. Albrecht
 Powhattan—*Evang. Friedens—
 W. K. Schultz
 Sabetha—*Evangelical—W. K. Schultz
 Topeka—St. Pauls—Fr. Bemberg
 Vesper—Immanuel—O. E. Pinkert
 Wells Creek—Immanuel—F. W. Weltge
 Wichita—Salem—M. L. Kramer
 Willow Springs—St. Johns—Fred Bock

b) Colorado

Idalia—St. Johns—G. Kreuzenstein

c) Nebraska

DuBots—Friedens—W. Dickmann
 Mission Creek—Ev. Zion—*N. Schultz

d) Oklahoma

El Reno—Redeemer—
 Enid—*Ev. Luth. Wartburg—
 E. Bergstraesser
 Frederick—Ev. Zion—
 Guthrie—*St. Johns—H. Rieder
 Kiel—Friedens—
 Kingfisher—Friedens—A. Dettmann
 Marena—Ev. Luth.—
 Marshall—St. Pauls—H. Rieder
 Minco—St. Pauls—A. Dettmann
 Norman—Salem—
 Okeene—St. Johns—
 Oklahoma City—Zion—
 Orlando—*Zion—H. Rieder
 Perry—Grace—Th. Goebel
 Tangier—Grace—Fred. Engelmann
 Waukomis—*Concordia—E. Bergstraesser
 Number of churches52

6. MICHIGAN DISTRICT

a) Michigan

Adair—Evangelical—E. Riemeyer
 Adrian—Immanuel—John Schaible
 Albion—Salem—F. G. Piepenbrok
 Ann Arbor—*Bethlehem—G. A. Neumann
 Amble—St. Peters—
 Armada—Trinity—R. Riemann

Bad Axe—St. Johns—*E. F. Abele
 Bainbridge Tp.—St. Pauls—J. J. Bizer
 Baroda—Zion—C. F. Howe
 Brutus—*Zion—F. W. Krueger
 Casco—St. James—E. Riemeyer
 Chelsea—*St. Pauls—P. Grabowski
 Clarenceville—Immanuel—J. Bollens
 Clyde Tp.—St. Pauls—J. Wulffmann
 Detroit:

—Bethany—A. Martin
 —Bethels—R. Niebuhr
 —Christ—Theo. Jud
 —Immanuel—A. W. Bachmann
 —St. Johns—H. Horny
 —St. Lucas—L. Kleber
 —St. Marks—A. Mallick
 —St. Matthews—Otto C. Haass
 —St. Pauls—W. Howe
 —Trinity—R. J. Beutler
 —Zion—W. F. A. Simon
 —(Springwells)—St. Peters—
 C. A. Haneberg
 —Highland Park—Salem—

W. Emigholz

Dexter—*St. Andrews—Jos. Krueger
 Farmington—Salem—J. Bollens
 Forestville—Unity—*Dr. P. Stappenbeck
 Francisco—St. Johns—F. Boehm
 Fraser—Zion—H. Schoettle
 Freedom Tp.—*Bethel—F. Lueckhoff
 Freedom Tp.—*St. Johns—Gust. Ronte
 Friendship Tp.—Ebenezer—F. W. Krueger
 Gallen—St. Peters—J. L. Kling
 Germania—Zion—*E. F. Abele
 Grand Haven—St. Pauls—W. Koch
 Grand Haven Tp.—St. Peters—W. Koch
 Grand Rapids—St. Johns—F. R. Schreiber
 Halfway—St. Peters—H. A. Dies
 Jackson—St. Johns—W. H. Alber
 Kingsley—St. Johns—
 Lansing—St. Pauls—G. Krause
 Lenox—St. James—R. Riemann
 Macomb Tp.—Ev. St. Johns—F. A. Roese
 Manchester—*Immanuel—A. A. Schoen
 Marine City—St. Johns—H. E. Totzke
 Mt. Clemens—Zion—F. A. Roese
 Muskegon—St. Johns—Geo. Bohn
 New Buffalo—St. Johns—J. Hetzel
 Niles—St. Johns—P. Saffran
 Owosso—St. Johns—G. Webbink
 Petoskey—Immanuel—F. W. Krueger
 Pipestone—*Zion—J. J. Bizer
 Port Huron—St. Johns—J. Wulffmann
 Port Sanilac—Ev. Unity—

*Dr. P. Stappenbeck

Royal Oak—Immanuel—W. Hetzel
 St. Joseph—St. Peters—W. F. Buehler
 St. Joseph—Zions—F. C. Schmidt
 Saginaw—Ev. St. Marks—A. Grabowski
 Saline Tp.—*St. James—O. Papsdorf
 Saline—*St. Pauls—C. Wittbracht
 Sharon Tp.—*St. Pauls—F. Boehm
 Sherman Tp. near Cadillac—Evang.—
 Taylor Center—St. Pauls—E. Brenion
 Threeoaks—St. Johns—J. L. Kling
 Warren—St. Pauls—E. Schmidt
 Wyandotte—St. Johns—A. Schmid

b) Indiana

Andrews—St. Pauls—
 Bippus—St. Johns—G. A. Kanzler
 Bourbon Tp.—St. Pauls—H. H. Senne
 Bremen—Immanuel—H. H. Senne
 Chesterton—*St. Johns—*A. P. Hardt
 Elkhart—St. Johns—E. H. Spathelf

Francesville—Salem—*G. A. Firgau
 Near Francesville—St. James—
 Geo. Deckinger

Gary—St. Johns—
 Lafayette—St. Johns—H. Zumstein
 LaPorte—St. Pauls—G. G. Bratzel
 Madison Tp.—Zions—E. F. Lawrenz
 Medaryville—St. Johns—C. Weiss
 Michigan City—St. Johns—P. Irion
 Mishawaka—St. Andrews—
 O. C. Laubengayer

Plymouth—St. Johns—
 San Pierre—St. Lucas—C. Weiss
 South Bend—St. Peters—H. Weichelt
 South Bend—*Zion—W. Goffney
 Urbana—St. Peters—A. F. Schulz
 Wabash—St. Matthews—A. Haeussler
 Wanatah—Salem—Geo. Duval
 Whitepost Tp.—St. Johns—*G. A. Firgau
 Woodland—St. Johns—E. F. Lawrenz
 Number of churches.....93

7. MINNESOTA DISTRICT

a) Minnesota

Albany—Ev. Ebenezer—C. A. J. Buck
 Albion—Bethlehems—
 Annandale—*Immanuel—
 Barnesville—Evang.—K. Kissling
 Bemidji—St. Pauls—*H. Radloff
 Bertha—Friedens—O. Rapp
 Biscay—St. Johns—M. Strasburg
 Brainerd—Bethlehem—*E. Haferman
 Brownsville—Zion—H. Heutzenroeder
 Burau—Evangelical—
 Ceylon—*Ev. St. Johns—
 Cottagegrove—St. Matthews—J. H. Meier
 Crooked Creek—Zions—H. Heutzenroeder
 Delano—Evangelical—E. Merz
 Dora—*St. Johns—*J. Mau
 Douglas—Union Evang.—W. Krummel
 Dresselville—St. Pauls—O. G. A. Eyrieh
 Duluth—St. Pauls—W. F. Kamphaenkel
 Eden Valley—*Friedens—C. A. J. Buck
 Eitzen—St. Lucas—F. C. Klein
 Essig—*Friedens—E. Sans
 Eyota—St. Pauls—J. Munz
 Fairmont—St. Johns—G. S. A. Eyrieh
 Faribault—Ev. St. Lucas—Th. Kettelhut
 Fergus Falls—Evang.—
 Glencoe—*Evang.—Max Strasburg
 Grey Eagle—Trinity—E. J. Becker
 Hector—Friedens—R. Zielinski
 Henderson—*St. Pauls—M. Lehmann
 Hermantown—St. Pauls—

W. F. Kamphaenkel

Hokah—Friedens—H. Heutzenroeder
 Hutchinson—St. Johns—Max Strasburg
 Kenyon—St. Matthews—W. Koriag
 Lake Elmo—St. Lucas—K. Zeyher
 Lester Prairie—Evang.—H. B. Witzke
 LeSueur—Zion—E. Arends
 Lewiston—St. Pauls—J. Herrmann
 Litchfield—St. Matthews—C. A. J. Buck
 Little Falls—St. Johns—L. Denninghof
 Long Prairie—Zion—E. J. Becker
 Lynn Tp.—Trinity—Max Strasburg
 Medicine Lake—*Immanuel—W. Koelling
 Millville—Grace—C. Jankowski
 Minneapolis—St. Johns—T. J. Herrmann
 Minneapolis—Faith—Ch. E. Crusius
 Minneapolis—Friedens—A. Koelling
 Minnesota Lake—*Friedens—O. Muecke
 Moorehead—Ev. Luth. Friedens—
 K. Kissling
 Near Minnesota Lake—*St. Pauls—
 W. Riemann

New Rome—*Ev. Luth. St. Johns—
J. Bruse

New Ulm—Friedens—E. Sans
Nicollet—*Friedens—E. Sans
North Star—Evang.—*W. H. Pieper
Norwood—Evang.—E. Mueller
Near Norwood—*Zion—E. Mueller
Perham—Zion—*J. Mau
Plato—St. Pauls—R. Zielinski
Near Plato—Friedens—W. G. Rath
Pleasant Prairie—St. Pauls—J. Bunge
Rice—Christ—L. Denninghof
Rochester—Ev. Luth. Friedens—
W. W. Bunge

Sanborn—Christ—F. Perl
St. Charles—St. Johns—J. Herrmann
St. Cloud—Friedens—G. Mayer
St. James—Ev. Friedens—
St. Paul—St. Pauls—Karl Koch
St. Paul—St. Johns—Wm. J. Witt
Stillwater—Ev. St. Peters—
A. Muecke, D. D.

Theilmann—*Ev. St. Pauls—C. Jankowski
Town Minden—Christ—G. Mayer
Tyrone Tp.—Salem—O. G. A. Eyrich
Vivian Tp.—*Zoar—W. Riemann
Wadena—St. Pauls—O. Rapp
Welcome—St. Pauls—
Wheeling—St. Johns—W. Koring

b) North Dakota

Hankinson—*Immanuel—C. Oberdoerster
Hebron—German Ev. St. Johns—A. Debus
Inkster—Evangelical—
Judson—Zions—E. Wullschlegler
Near Judson—Bethel—G. Wullschlegler
Lidgerwood—St. Johns—C. Oberdoerster
Mott—Ev. Friedens—
New Salem—Friedens—J. Fontana
Taylor—Immanuel—E. Wullschlegler
Wahpeton—St. Peters—

c) South Dakota

Elkton—Ev. Friedens—F. Perl
Hammer—*St. Pauls—C. Oberdoerster
Irving—*Friedens—E. Herrmann
Sisseton—*Trinity—C. Oberdoerster
Tulare—Ev. Luth. Salem—E. Herrmann
Turtle Creek—Ev. St. Johns—
E. Herrmann

Wisconsin

Ashland—Evangelical—Wm. Diehl
Mason—Evangelical—Wm. Diehl
Ellsworth—St. Pauls—R. E. Schwarze
Oakgrove—St. Johns—E. Roth
Number of churches94

8. MISSOURI DISTRICT

a) Missouri

Affton—Eden—Chas. Meyer
Augusta—Ebenezer—
Bay—St. Pauls—J. M. Hertel
Bay—Zion—C. W. Meinecke, D. D.
Bellfontaine—St. Johns—E. Agricola
Bem—St. Johns—
Berger—St. Johns—T. Amacker
Big Berger—Bethany—G. Schultz
Bigspring—St. James
Bland—Zion—K. M. E. Jeschke
Billings—St. Peters—E. Pfundt
Cape Girardeau—Christ—R. Lehmann
Near Cape Girardeau—Salem—
R. Lehmann
Cappeln—St. Johns—F. Bechtold

Casco—St. Johns—J. H. Stroetker
Catawissa—Union—F. P. Jens
Cedarhill—*St. Martins—G. H. Sieveking
Chamois—St. Johns—H. Walz
Near Chamois—St. Peters—H. Walz
Clayton—Samuel—*W. Weidhaas
Cooper Hill—St. Pauls—K. M. E. Jeschke
Cottleville—St. Johns—Ed. Brink
Desoto—Friedens—A. Bockstruck
Near Des Peres—Zion—F. Baur
Defiance—*St. Pauls—
Dexter—Zion—
Dittmer—St. Martins—G. H. Sieveking
Drake—St. James—G. Ditel
Femme Osage—Ev.—Geo. Orłowsky
Ferguson—Immanuel—W. F. Herrmann
Fredericksburg—St. Peters—J. Reichardt
Near Freistatt—Zion—F. Weltge
Fulton—Evangelical—*H. C. Koch
Gerald—St. Pauls—Harry Hein
Near Gerald—Ebenezer—
Gohfeld—Ev.—F. Grabau
Gumbo—St. Thomas—T. F. Schumacher
Hamburg—Friedens—Ed. Brink
Hermann—St. Pauls—R. Kasman
High Hill—St. Johns—
Highridge—St. Martins—Geo. J. Low
Holstein—Immanuel—F. Egger
Indian Camp—*St. Johns—A. Katterjohn
Jackson—Immanuel—T. Lehmann
Near Jackson—St. Johns—
K. Benkendoerfer

Jeffriesburg—*Jordan—F. Deuschle
Near Kimswick—St. Lucas—H. Friedrich
Knorpp—Ebenezer—A. Bockstruck
Labadie—*Pilgrim—J. N. Schuch
Lippstadt—Evangelical—
Lixburg—Bethany—
Manchester—St. Johns—Paul Wobus
Marthasville—*Evang.—
Mehlville—*St. Johns—J. W. Gaebe
Morrison—St. James—G. Tillmanns
Moscow Mills—Friedens—C. Koehler
Mt. Hope—*St. Johns—
Neosho—Zion—
New Haven—St. Peters—F. Tschudy
New Melle—Ev. Friedens—
Normandy—St. Peters—J. Biegeleisen
Oakville—St. Pauls—R. Lorenz
Old Monroe—St. Pauls—*Paul H. Maurer
Owensville—St. Peters—A. Alberswerth
Pacific—Friedens—Fr. Baur
Pinckney—St. Johns—F. Grabau
Pitts—*Harmony—
Progress—Immanuel—*O. Haffner, lic.
Rhineland—St. Marks—
Rush Hill—Friedens—*O. Haffner, lic.
Ryors—Evangelical—J. Fismer
St. Charles—St. Johns—H. Thomas
Near St. Charles—Friedens—
R. Zimmermann

St. Louis:

—St. Andrews—H. Brethauer
—Bethany—F. Krafft
—Bethesda—H. Schirnecker
—Bethel—J. P. Meyer
J. P. Meyer
—Bethlehem—K. W. Nottrott
—Christ—J. Varwig
—Ebenezer—H. F. C. Haas
—Eden—Immanuel—K. Schneider
—Emmaus—K. Pleger
—Evangelical—E. Bleibtreu
—Friedens—Paul Press
—*Holy Ghost—Theo. Mueller
—St. James—Th. Braun
—Jesus—W. F. Simon, Ph. D

—St. Johns—T. Haefele
 —St. Lucas—H. Walser
 —St. Marcus—E. Leibner
 —St. Matthews—H. Drees
 —Nazareth—Geo. M. Poth
 —St. Pauls—Paul Stoerker
 —St. Peters—W. Hackmann
 —Redeemer—Helmut Friz
 —Salem—P. Langhorst
 —St. Stephens—O. Kienker
 —Salvator—C. Fritsch
 —Trinity—H. F. Bahnsen
 —Zion—H. Toelle
 Sappington—St. Lucas—S. Kruse
 Schluersburg—Bethany—H. Hoepfner
 Spring Bluff—*Johannes—F. Deuschle
 Springfield—St. Johns—A. Limper
 Steinhagen—St. Pauls—
 St. Clair—St. Johns—H. E. Koenig
 Stolpe—St. Johns—W. Asmuss
 Stonyhill—St. James—A. Kuhn
 Stratmann—St. Pauls—E. L. Mueller
 Swiss—St. Johns—R. Schmichen
 Tilsit—St. James—G. Viehe
 Troy—Zion—C. Koehler
 Union—Zion—H. E. Koenig
 Near Union—St. Johns—O. Luthe
 Verona—St. Johns—E. Pfundt
 Warrenton—Friedens—
 Washington—St. Peters—J. N. Schuch
 Webster Groves—Evangelical—
 A. C. Ernst
 Weldon Spring—Immanuel—Ed. Brink
 Wild Horse—Bethany—T. Schumacher
 Woollam—St. Johns—
 Wright City—Friedens—A. Katterjohn

b) Arkansas

Collegeville—St. Johns—C. Fritsch
 Judsonia—*St. Peters—
 Lafa—Friedens—
 Little Rock—St. Pauls—C. Fritsch

Institutions

St. Louis:
 —Caroline Mission—Aug. E. Binder
 —Eden Seminary—
 Pres. S. D. Press, D. D.
 —Deaconess Home—F. P. Jens
 —Good Samaritan Home for the
 Aged—K. Kissling
 —Orphans' Home—F. Mayer, Ph. D.
 St. Charles—Emmaus—J. W. Frankenfeld
 Marthasville—Emmaus—C. F. Sturm
 Number of churches.....133

9. NEBRASKA DISTRICT

a) Nebraska

Ashton—St. Matthews—T. R. Marshall
 Aurora—Evangelical—
 Bayard—Zions—J. Erbes
 Beaver Creek—St. Marks—G. A. Schultz
 Gladstone—Zions—W. Kochheim
 Goehner—Evang. Friedens—L. Marx
 Harvard—Evangelical—Geo. A. Schultz
 Jansen—St. Pauls—E. Vogt
 Kimball—*Zion—Jacob Kisselmann
 Lincoln—St. Pauls—A. Matzner
 Lincoln—St. Johns—*A. W. Sarembo
 Loup City—Evangelical—T. R. Marshall
 Maple Grove—St. Pauls—J. Meiller
 McWilliams—St. Johns—C. Eller
 Mitchell—St. Pauls—C. Brunn

Nebraska City—*Bethel—T. Berlekamp
 Omaha—St. Johns—W. Schaefer
 Osage—St. Pauls—J. Abele
 Plattsmouth—St. Pauls—H. Kottlich
 Plymouth—Friedens—G. Bode
 Rulo—Zions—H. W. Baily
 Scotts Bluff—Zion—A. Fünning
 Seward—Friedens—
 Steinauer—Salem—H. Krueger
 Syracuse—St. Johns—P. Ott
 Talmage—Zion—*Theo. Gabler
 Tilden—Friedens—G. Duensing
 Wahoo—*St. Peters Evang. Luth.—
 A. Matzner
 Near Wayne—Theophilus—W. Fischer
 Near Wayne—Salem—W. Fischer
 West Blue—Friedens—H. G. Krueger
 West Point—St. Johns—W. Mangelsdorf
 Western—St. Johns—F. W. Fischer

b) Wyoming

Lingle—Evang. Friedens—C. Brunn
 Number of churches34

10. NEW YORK DISTRICT

a) New York

Attica—St. Pauls—A. J. Wahl
 Auburn—St. Lucas—H. Retter
 Bennington—Salem—C. E. Fetzer
 Boston—St. Pauls—
 Buffalo:
 —St. Andrews—E. W. Menzel
 —Bethany—C. Loos
 —Bethlehem—A. Goetz
 —Calvary—J. L. Kulbartz
 —Christ—A. Zink
 —Friedens—G. Th. Haller
 —Immanuel—P. Frankenfeld
 —Pilgrim—G. Siegenthaler
 —South Side Evang.—H. Noehren
 —St. James—L. Suedmeyer
 —St. Johns—J. S. Huebschmann
 —St. Lucas—
 —St. Marks—H. M. Wiesecke
 —St. Matthews—J. A. Keller
 —St. Pauls—C. G. Haas
 —St. Peters—Th. Bode
 —St. Stephens—W. H. Schild
 —Trinity—H. A. Kraemer
 Cattaraugus—*St. Johns—C. Bachmann
 Corning—Immanuel—R. Vieweg
 Dunkirk—*Ev. Luth. St. Johns—
 Carl G. Haass
 East Eden—St. Johns—
 Eden Center—First Ev.—A. E. Viehe
 Elmira—First Evangelical—R. Vieweg
 East Hamburg—Immanuel—E. Gottlieb
 Gowanda—Ev. Luth. Trinity—J. O. Keller
 Hamburg—St. James—A. E. Viehe
 Hornell—Ev. Luth. St. Pauls—
 F. W. A. Eiermann, Ph. D.
 Lockport—St. Peters—J. Schauer
 Millersport—*St. Stephens—
 *C. G. Vogelmann
 North Tonawanda—St. Peters—
 Dr. Theo. Mueller, lic.
 North Tonawanda—*Friedens—
 E. A. Schulz
 Orangeville—Immanuel—A. J. A. Wahl
 Perkinsville—St. Peters—Paul Frohne
 Rochester:
 —Christ—Bernard J. Tepas

—Salem—F. Frankenfeld,
H. H. Lohans, Min. Rel. Ed.
—Trinity—J. Otto Reller
—St. Pauls—R. Stave
Rome—Trinity—C. Sprenger
Shawnee—St. Pauls—E. A. Schulz
Sheldon—St. Johns—C. E. Fetzner
Syracuse—Friedens—W. Bauer
Tonawanda—*St. Peters—A. Hils
Tonawanda—Salem—A. Hils
Townline—St. Pauls—C. F. Dies
Wayland—St. Pauls—Paul Frohne
Wendelville—*St. Pauls—
*C. G. Vogelmann
Westfield—St. Peters—C. F. Fleck
West Seneca—St. Peters—E. Gottlieb

b) Pennsylvania

Erie:
—Christ—L. C. Miller
—St. Lucas—H. H. Strub
—St. Pauls—F. D. Oberkircher
Fairview—St. James—L. C. Miller
Germania—*St. Matthews—
Meadville—Zion—Ph. Kraus, D. D.

c) Ontario, Canada

Neustadt—St. Pauls—F. Westermann
Stevensville—St. Johns—
Number of churches.....61

11. NORTH ILLINOIS DISTRICT

a) Illinois

Adaline—Zion—F. W. C. Warber
Addison—Immanuel—J. Maierle
Addison Tp.—St. Johns—G. Plassmann
Arlington Heights—St. Johns—
J. A. Ellerbrake
Aurora—St. Johns—C. F. Baumann
Barrington—St. Pauls—H. Tietke
Bartlett—Immanuel—W. Rathmann
Beecher—St. Lucas—G. Horst
Bellewood—Friedens—H. Hildebrandt
Belvidere—St. Johns—D. C. Jensen
Bensenville—Friedens—H. Wagner
Bloomington—St. Pauls—J. H. Holdgraf
Bloomington—Friedens—H. H. Bierbaum
Blue Island—Friedens—W. Uhrlandt
Brandenburg—Friedens—P. Repke
Broadlands—St. Johns—M. Holz
Carpenterville—Zion—G. Betz
Champaign—St. Peters—H. F. Mueller
Chicago:
—St. Andrews—H. H. Moeller
—Bethania—H. W. Dinkmeyer
—Bethel—J. Goebel
—Bethlehem—A. W. Früchte
—City Mission—Geo. Lienhardt
—Christ—E. Rathmann
—Eden—G. A. Niedergesaess
—Epiphany—C. F. Weisse
—First Engl. Ev.—L. W. Goebel
—Friedens—H. Brodt
—Gethsemane—F. H. Krohne
—Grace—J. J. Braun
—Calvary—R. Fiedler
—Immanuel—G. Hildebrand
—Nazareth—A. Glade
—Nicolai—G. Pahl
—Oak Park Ev.—Z. Egartner
—Ravenswood Ev.—A. E. Meyer
—St. Johns—B. H. Leesmann
—St. Lucas—Theo. Papsdorf
—St. Matthews—H. Kroenke
—St. Pauls—R. A. John and J. Pister

—St. Pauls—(Rose Hill)—
J. A. C. Buescher
—St. Peters—H. E. Lambrecht
—St. Peters—(South Chicago)—
H. Jacoby
—St. Philipp—Aug. Fleer
—Salem—Jos. George
—St. Stephens—B. C. Ott
—Tabor—F. W. Schroeder
—Timothy Mission—Theo. Falk
—Trinity—Jul. Kircher
—Zion—C. A. Koenig
—Zion—(Auburn Park)—
Alfred Menzel
—Zion—(Washington Heights)—
M. Lienk

Chicago Heights—St. Johns—R. Mernitz
Crystal Lake—St. Pauls—M. Stommel
Danvers—Friedens—H. H. Bierbaum
Danville—St. Johns—A. N. Mayer
Davis—St. Pauls—L. F. Kurz
Deerfield—*St. Pauls—
Desplaines—Christ—Geo. W. Goebel
Dolton—Immanuel—J. H. Dorjahn
Downers Grove—St. Pauls—W. Grotefeld
Eleroy—Salem—E. E. Bizer
Elgin—St. Pauls—Th. F. Bierbaum
Elmhurst—St. Peters—
Evanston—St. Johns—Theo. Munzert
Frankfort Station—St. Peters—
Gust. Lambrecht

Freeport—St. Johns—C. Hoffmann
Fullersburg—St. Johns—
Galena—Ev. Luth. St. Johns—
Geneseo—St. Peters—
Geona—Friedens—J. Hoffmeister
Gilman—Zion—M. C. Hofer
Glen Ellyn—St. James—Theo. Holtorf
Grant Park—St. Peters—Ed. F. Mayer
Greengarden—St. Johns—G. Lambrecht
Greengarden—St. Peters—W. Blasberg
Greenview—*German Ev.—Benj. Freese
Hanover—Immanuel—Wm. Meyer
Harmony—St. Johns—C. C. Joern
Harvey—Friedens—J. Goebel
Highland Park—St. Johns—F. Holke
Hinckley—St. Pauls—A. F. Schemmer
Hinsdale—Evang.—Wm. Moenkhaus
Hollowayville—*German Evangelical—
P. Brueckner

Homewood—St. Pauls—J. Silbermann
Huntley—*Evang.—M. Stommel
Kankakee—St. Johns—H. Meier
Kewanee—*St. Peters—G. D. Fleer
Lake Zurich—St. Peters—P. Schoppe
Lamoille—*St. Pauls—
LaSalle—Ev. Prot.—F. C. Krueger
Lincoln—St. Johns—G. S. Gerhold
Longgrove—Evangelical—A. Kalkbrenner
Loran—Ebenezer—K. Kielhorn
Lyons—St. Johns—F. Grosse
Manhattan—St. Pauls—R. Hosto
Manheim—St. Pauls—F. Bosold
Matteson—Zion—G. H. Stanger
Melrose Park—St. Johns—Wm. C. Krause
Minier—St. Johns—
Minonk—St. Pauls—P. Buchmueller
Mokena—St. Johns—W. Kreis
Monee—St. Pauls—A. B. Gaebe
Naperville—St. Johns—K. Freytag
Niles Center—*St. Peters—J. J. Mayer
Northfield—(Shermerville)—St. Peters—
E. H. Eilers

North Grove—Zion—F. W. C. Warber
Palatine—St. Pauls—J. C. Voeks
Papineau—Immanuel—Geo. Sonneborn
Pekin—St. Pauls—A. A. Zimmermann

Peotone—Immanuel—J. A. Hotz
 Peotone Tp.—St. Johns—A. Klug
 Petersburg—*St. Pauls—F. Schnathorst
 Plano—St. Johns—C. F. Baumann
 Plumgrove—St. Johns—F. Ernst
 Richton—St. Pauls—G. H. Stanger
 Sandwich—Trinity—A. F. Schemmer
 Schiller Park—*Un. Ev.—F. Bosold
 Sidney—St. Pauls—M. Holz
 Thornton—Friedens—R. Mernitz
 Union—St. Johns—C. C. Joern
 Wallingford—St. Peters—A. Klug
 Washington Tp.—St. Johns—M. Weber
 West Chicago—Michael—E. Pinckert
 Wheaton—*Evangelical—Theo. Holtorf

b) Indiana

Crownpoint—St. Johns—Ewald Stommel
 Dyer—Zion—E. Bloesch
 Hammond—Immanuel—C. Schaeffer

c) Institutions

Elmhurst College—Pres. H. J. Schiek
 Orphans' Home and Home for the Aged,
 Bensenville—A. Walton
 Deaconess Home, Lincoln—S. Gerhold
 Deaconess Home, Chicago—F. Weber
 Number of churches132

12. OHIO DISTRICT

Akron—Bethel—E. Irion
 Amherst—St. Peters—A. Egli
 Baltic—Zion—T. F. Braun
 Bucks Tp.—St. Pauls—T. F. Braun
 Bucks Tp.—St. Peters—T. F. Braun
 Bolivar—St. Johns—S. Bittner
 Chattanooga—St. Pauls—S. Egger
 Chester Tp.—*St. Johns—G. Nussmann
 Chillicothe—St. Johns—K. A. Roth
 Chillicothe—Salem—L. G. Weber
 Cleveland:

—Bethany—H. E. Voss
 —Ebenezer—G. C. Maul
 —Friedens—W. F. Baumann
 —Christ—H. Kamphausen
 —Immanuel—Th. P. Frohne
 —*St. Johns—E. N. Krafft
 —St. Matthews—Armin Egli
 —*St. Pauls—A. Schmidt, Ph. D.
 —*Schifflein Christi—J. C. Hansen
 —Trinity Ev.—O. P. Schroerluke
 —United Ev. Prot.—O. Rusch
 —West Side Ev.—C. W. Bernhardt
 —Zion—O. Wittlinger

Columbus—*St. Johns—T. Lehmann
 Columbus—St. Pauls—A. H. Knipping
 Convoy—St. James—R. Uhlhorn
 Coshocton—Evang.—P. Saleste
 Crookedrun—Salem—Theo. Schlundt
 Dover—St. Johns Ev.—Theo. Schlundt
 Dover Tp.—St. Pauls—Silas P. Bittner
 Elliston—Trinity—
 Elmore—St. Johns—E. J. Soell
 Elyria—St. Pauls—Paul Bourquin
 Genoa—St. Johns—P. O. David
 Goshen Tp.—*St. Peters—E. G. Kuenzler
 Halifax—Zion—Theo. F. Braun
 Independence—*St. Peters—T. Frohne
 Kenton—St. Johns—E. G. Kuenzler
 Kettlersville—*Immanuel—A. Dietze
 Lorain—St. Johns—Theo. Merten
 Loudon Tp.—St. Johns—
 Loudonville—Trinity—

W. P. Meisenheimer

Mansfield—St. Johns—G. A. Kienle
 Marion—Salem—A. J. Koch
 Massillon—St. Johns—J. E. Digel
 Millersburg—St. Johns—W. C. Mueller
 Millbury—*St. Peters—H. Spangenberg
 Minersville—*St. Pauls—G. Nussmann
 Monroeville—*United Christian—

C. J. Keppel
 Navarre—*St. Pauls—J. E. Digel
 Newark—St. Johns—L. H. Lammers
 New Bremen—St. Peters—

H. S. von Ragué
 New Bremen—*St. Pauls—J. Melchert
 Oak Harbor—*St. Pauls—H. C. Klutey
 Oxford Tp.—St. Johns—C. J. Keppel
 Parma—St. Pauls—
 Pomeroy—Peace—G. Nussmann
 Portsmouth—First Evangelical—

S. Lindenmeyer
 Port Washington—St. Pauls—

P. C. Kaefer
 Sandusky—Immanuel—W. Cramer
 Sandusky—St. Stephens—H. E. Pfeiffer
 Seneca Tp.—Jerusalem—
 South Amherst—St. Johns—A. Egli
 South Webster—St. Johns—
 Springfield—*St. Johns—P. Pfeiffer
 Strasburg—St. Johns—R. J. Loew
 Sugarcreek Tp.—Immanuel—R. J. Loew
 Tiffin—St. Johns—A. Klick
 Toledo—St. Pauls—*Julius Braun
 Valley City—Immanuel—A. T. Hosto
 Van Wert—St. Peters—L. Schmidt
 Wapakoneta—St. Pauls—C. E. Schmidt
 Washington Tp.—St. Peters—

G. A. Kienle
 Waverly—Ger. Ev.—K. A. Roth
 Westpark—Immanuel—H. Juergens
 Winesburg—*Zion—
 Wooster—Christ—H. N. Doerres
 Wren—St. Pauls—R. Uhlhorn
 Zanesville—*Pilgrim—W. R. Grunewald
 Zoar—

Number of churches79

13. PACIFIC DISTRICT

a) California

Backersfield Mission—Carl Saenger
 Dixon—*Ev. Lutheran—J. Lebart
 Earlimart—Ev. Mission—E. H. Jagdstein
 El Centro—Evang.—
 Fresno—Immanuel—J. Roth

Los Angeles:
 —Immanuel—O. Satzinger
 —St. Pauls—J. Nuesch
 —Zion—Jon. Irion
 —English Mission—

Oakland—St. Marks—E. Baltzer
 Pasadena—St. Johns Ev.—E. G. Albert
 Petaluma—Grace—Geo. Gekkele
 Pomona—St. Johns—J. G. Mangold
 Sacramento—Friedens—J. Lebart
 San Bruno—St. Johns—

San Francisco:
 —St. Johns—F. Schlinkmann
 —St. Lucas—A. Meyer
 —St. Pauls—K. C. Struckmeier
 San Rafael—St. Matthews—
 A. J. Engelbrecht
 Woodland—St. Johns—A. Leutwein

b) Arizona

Casa Grande—Ev.—A. H. Sabbert
 Number of churches21

14. PENNSYLVANIA DISTRICT

a) Ohio

Benton Tp.—St. Pauls—*W. Dallmann
 Clarington—Immanuel—
 Elk Tp.—*Zion—*Hy. Reifschneider
 Hannibal—Zion—Arthur J. Schneider
 Lewisville—St. Peters—*W. Dallmann
 Liberty Tp.—*St. Johns—
 *Hy. Reifschneider
 Lowell—St. Johns—O. W. Breuhaus
 Marietta—St. Pauls—C. H. Decker
 Miltonsburg—St. Peters—Oswald Flohr
 Morton—Salem—Arthur J. Schneider
 Muskingum Tp.—*First Evangelical—
 Otto W. Breuhaus
 Salem Tp.—St. James—
 *Hy. Reifschneider
 Steubenville—*Zion—Wm. J. Hausmann
 Summit Tp.—St. Johns—Oswald Flohr
 Switzerland Tp.—St. Johns—
 A. E. Kitterer
 Warner—*First Evang.—
 *Henry Reifschneider
 Watertown—*St. Johns—O. W. Breuhaus
 Woodsfield—St. Pauls—J. Reinicke

b) Pennsylvania

Dorseyville—Trinity—C. T. Schaefer
 Millvale—First Evang.—G. A. Ehrhard
 New Sewickley Tp.—*St. Johns—
 Theo. Fischer
 Pittsburgh—*St. Peters—J. L. Ernst
 Pittsburgh—(Duquesne Heights)—*First
 Ev. Prot.—Henry Fox
 N. S. Pittsburgh:
 —*St. Pauls—O. D. Hempelmann
 —*St. Peters—Th. R. Schmale
 —*First Ev.—M. F. Bierbaum
 —*First United Ev. Prot.—
 L. Moessner
 Sharpsburg—St. Johns—W. A. Bornhard
 Springgardenboro—St. Peters—P. Benthin

c) West Virginia

New Martinsville—Immanuel—
 A. J. Schneider
 Wheeling—St. Pauls—A. C. Rasche
 Number of churches31

15. SOUTH ILLINOIS DISTRICT

a) Illinois

Addieville—*Zion—B. H. Heithaus
 Alhambra—Salem—G. Th. Haller
 Alton—Evangelical—C. W. Heggemeier
 Arcola—St. Pauls—C. F. Kniker
 Beckemeier—*St. Pauls—J. A. Hoefler
 Belleville—St. Pauls—O. F. Pessel
 Belleville—Christ—C. R. Hempel
 Bible Grove—St. Pauls—G. Schmeisser
 Biddleborn—*Ev. Prot. Trinity—
 E. Berdau
 Blackjack—*St. Johns—F. Eggen
 Bluff—*St. Johns—K. Pfeiffer
 Bluff Precinct—Salem—F. Jerger
 Breese—St. Johns—J. A. Hoefler
 Brighton—St. Johns—W. Ott
 Brownsburg—St. Johns—E. W. Pusch
 Burksville—St. Peters—F. Jerger
 Carlinville—St. Pauls—W. Riemer
 Carlyle—Immanuel—E. Beier
 Caseyville—Friedens—H. J. Bredehoeft
 Central City—Zion—
 Centralia—St. Peters—Ph. Bassler
 Collinsville—St. Johns—H. J. Bredehoeft

Columbia—St. Pauls—Wm. Schlinkmann
 Cordes—St. Johns—C. A. Stadler
 Darmstadt—*Holy Ghost—J. Dorullis
 Near Dollville, Tower Hill Post Office—
 St. Pauls—K. J. Mueller
 Du Bois—St. Marks—K. Kluge
 Dupu—Christ Evang.—
 Duquoin—St. Johns—W. B. Weltge
 Eastfork Tp.—St. Johns—E. Beier
 East St. Louis—Imm.—E. R. Jaeger
 Edwardsville—Eden—H. Rahn
 Near Edwardsville—St. Pauls—
 C. A. Mysz

Evansville—St. Johns—
 Farina—Friedens—Fr. Baltzer
 Near Farina—St. Johns—Fr. Baltzer
 Fayetteville—*Ger. Prot.—H. Hosto
 Fielden—*Evangelical—*C. Kuhlmann
 Floraville—*St. Pauls—M. Kleinau
 Fowler—*St. Pauls—W. Th. Kettelhut
 Freeburg—St. Pauls—A. Dreusicke
 Garret—Zion—A. F. Bock
 Grantfork—*Ger. Ev.—L. Malkemus, IIc.
 Granite City—St. Peters—R. Kofer
 Granite City—St. Johns—K. Dexheimer
 Hamel—Immanuel—A. Seffzig
 Harrisonville—*St. Peters—W. Jung, Jr.
 Hecker—*Friedens—Fr. Braun
 Highland—*Prot.—C. E. Miché
 Hookdale—St. Peters—G. Hohmann, IIc.
 Hoyleton—Zion—M. Schroedel
 Irvington—Friedens—
 Jamestown—St. Pauls—L. Birnstengel
 Jerseyville—Friedens—C. Kuhlmann
 Johannesburg—*St. Johns—Th. Wittlinger
 Lake Creek—*St. Pauls—F. W. Budy
 Lebanon—*St. Pauls—R. Hohmann
 Lenzburg—St. Peters—Th. C. M. Kugler
 Maeystown—St. Johns—P. Schulz
 Marine—Evangelical—J. C. Nestel
 Marion—Zion—F. W. Budy
 Marissa—Friedens—J. A. Kreuzer
 Mascoutah—St. Johns—D. H. Moritz
 Mattoon—Zion—C. F. Kniker
 Near Metropolis City—St. Johns—J. Soell
 Near Metropolis City—Zion—C. Berger
 Millstadt—Zion—Paul Wendt
 Near Millstadt—Concordia—
 W. Neumeister

Moredock—*Ebenezer—W. Jung, Jr.
 Moro—St. Johns—F. Muehlinghaus
 Murphysboro—St. Peters—
 Nashville—St. Pauls—
 New Athens—St. Johns—K. Barkau
 New Baden—Zion—Theo. Baur
 New Design—Zion—E. W. Pusch
 New Douglas—Salem—E. J. Westerbeck
 New Hanover—*Zoar—K. Pfeiffer
 O'Fallon—Evangelical—F. J. Langhorst
 Ohlman—St. Pauls—K. Friebe
 Okawville—St. Peters—H. Baumgaertel
 Near Okawville—St. Pauls—
 W. Schuessler

Old Ripley—Zion—
 Pana—St. Johns—H. H. Wintermeyer
 Pinckneyville—St. Pauls—Adolf Friz
 Plumhill—St. Johns—L. Rauch
 Prairie du Long—Immanuel—Fr. Braun
 Prairie du Round—St. Marks—Fr. Braun
 Quincy:
 —St. Pauls—J. C. Rieger
 —St. Peters—A. Warskow
 —Salem—H. J. Leemhuis
 Redbud—St. Peters—P. Brink
 Ridge Prairie—St. Johns—
 K. Doernenburg

Smithton—*St. Johns—W. H. Hosto
 St. Jacobs—Evang.—
 Staunton—St. Pauls—
 Stone Church—*St. Peters—W. Laatsch
 Sugarloaf—*Zion—W. Neumeister
 Summerfield—St. Johns—
 Trenton—St. Johns—Dan. Buchmueller
 Troy—Friedens—J. Dippel
 Ursa—Zion—B. Buehler
 Valmeyer—Evang.—W. Jung, Jr.
 Waterloo—*St. Pauls—G. F. Brink
 Wood River—A. H. Idecker

b) Louisiana

New Orleans:
 —First Ev.—A. H. Becker
 —Carrollton—St. Matthews—
 L. Schweickhardt
 —Milan St.—Salem—P. M. Schroeder
 —*Jackson St. Evang.—J. P. Quinius
 —St. Johns—H. J. Neumann
 —St. Pauls—Theo. Tillmans

d) Mississippi

Biloxi—First Evang. of Mississippi—
 G. M. L. Hoffmann
 Number of churches.....113

16. TEXAS DISTRICT

Augusta—*St. James—Robert Mohr
 Birch—Salem—K. Merkel
 Bishop—Evangelical—C. Kurz
 Beasley—*Friedens—*Paul C. Kniker
 Burlington—*St. Johns—R. Mohr
 Burton—St. Johns—V. Crusius
 Cego—St. Pauls—J. Strauss
 Cibolo—St. Pauls—C. Kniker
 Converse—*Friedens—C. Kniker
 Corpus Christi—Evangelical—C. Kurz
 Cottonwood—St. Peters Ev.—
 *P. C. Kniker
 Coupland—St. Peters—G. Krebs
 Cayote—*St. Johns—Theo. Pfundt
 Cypress—*St. Lucas—J. Ziegler
 Dallas—St. Pauls—A. Romanowski
 Electra—Zion—C. Wolff
 Fredericksburg—*Holy Ghost—
 A. Koerner
 Ft. Worth—St. Johns—C. Wolff
 Gay Hill—Friedens—K. Merkel
 Gerald—St. Pauls—John Link
 On the Geronimo—*Friedens—
 H. Barnofske
 Hatchel—Evang.—D. Bierbaum
 Houston—First German Ev. Luth.—
 D. Baltzer
 Houston—Bethel—Theo. Wobus
 Kurten—Zion—J. J. Kasiske
 Near Kyle—St. Johns—C. Gastrock
 Leissners School—Christ—
 Near Mooreville—*Zion—J. Strauss
 Lewisville—Friedens—C. Wolff
 Lockhart—Ev. Luth. Christ—G. Voegtling
 Longworth—St. Johns—D. Bierbaum
 Lyons—*Immanuel—K. Merkel
 Marion—Luther-Melanchthon—
 Near Marlin—St. Pauls—G. Deislinger
 Mt. Prairie—St. Stephens—K. Merkel
 Needville—Immanuel—*Paul C. Kniker
 New Baden—Ebenezer—
 New Bielau—*Ev. Luth. Trinity—
 P. Piepenbrok
 New Braunfels—*First Protestant—
 G. Mornhinweg
 Orange Grove—Ev. Luth.—A. Artus

Otto—St. Johns—A. Buettner
 Redwood—St. Pauls—G. Voegtling
 Riesel—Friedens—J. Jaworski
 Richland, near Manor—*St. Johns—
 G. Zucher
 Robinson—St. Johns—J. Strauss
 Rowena—Zoar—Dan. Bierbaum
 San Angelo—Immanuels—D. Bierbaum
 San Antonio—Friedens—J. O. Polster
 Seguin—*Cross—H. Barnofske
 Schulenberg—Evang.—P. Piepenbrok
 Spring—*Immanuel—Theo. Wobus
 Spring Branch—St. Peters—J. Ziegler
 Three Oaks—*Friedens—
 Tynan—Friedens—A. Artus
 Waco—Zion—J. Jaworski
 Washington—Friedens—
 H. F. W. Grotefend
 Weimar—*Ev. Luth.—P. Piepenbrok
 West—St. Peters—John Link
 White Oak—St. Johns—J. Ziegler
 Womack—Zion—Theo. Pfundt
 Zuehl—Redeemer—C. Kniker

Institution

San Antonio—Home for the Aged—
 J. H. Koenig
 Number of churches61

17. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder
 Billingsville—St. Johns—P. Niedermeyer
 Blackburn—St. Pauls—C. Gabler
 Boonville—Evangelical—Fred Stoerker
 Brazito—Friedens—E. W. Berlekamp
 California—Evangelical—F. Umbeck
 Concordia—Bethel—Theo. Oberhellman
 Emma—St. Johns—C. Nauwerth
 Florence—St. Johns—O. Muensterman
 Grand Pass—Evangelical—R. Hosto
 Hartsburg—Friedens—Dr. C. Schieler
 Henry—St. Pauls—P. Moritz
 Higginsville—Salem—G. H. Freund
 Independence—St. Lucas—Paul Moritz
 Jamestown—St. Pauls—E. Beissenherz
 Jefferson City—Central—F. W. Berlekamp
 Kansas City—St. Peters—J. Sauer
 Kansas City—St. Paul's Evang. Mission—
 C. Enders
 Lamb—Immanuel—O. Muensterman
 Levasy—Ebenezer—H. Krull
 Lexington—Trinity—J. C. Bierbaum
 Little Rock—Salem—H. Schroeder
 Lone Tree—*St. Pauls—
 Mayview—Zion—M. L. Seybold
 McGirk—Salem—F. P. Umbeck
 Moniteau—Advent—H. Henning
 Napoleon—St. Pauls—J. Hauck
 New Franklin—Immanuel—R. G. Kurz
 Parkville—St. Matthews—C. Enders
 Pilot Grove—St. Pauls—H. E. Mueller
 Pleasant Grove—St. Peters—
 E. Beissenherz
 St. Joseph—Zion—F. C. Klick
 South St. Joseph—St. Johns—
 Sedalia—Immanuels—H. Vieth
 Wellington—St. Lucas—D. J. Helmkamp
 Number of churches.....35

18. WISCONSIN DISTRICT

a) Wisconsin

Ackerville—St. Pauls—P. Grob
 Antigo—Unity—C. Nagel
 Near Ackerville—St. Johns—P. Grob

Appleton—St. Johns—A. Janke
 Arpin—St. Johns—J. Pauloweit
 Athens—Christ—E. Holder
 Beechwood—*St. Johns—K. Kuenne
 Berlin—Salem—*K. Koehler
 Blackcreek—*St. Johns—Hans Jacoby
 Black Wolf—New Bethel—C. Mack
 Boltonville—*St. Johns—K. Kuenne
 Brillion—Friedens—W. Leonhardt
 Brookfield—Trinity—
 Browntown—Friedens—F. Klinschewsky
 Butler—Friedens—
 Byron Tp.—Bethel—*H. Rosenbusch
 Cadott—Zion Ev.—
 Calumet Harbor—St. Pauls—O. Hille
 Cecil—St. Johns—H. Greuter
 Clearlake—*St. Pauls—E. Wilking
 Cicero—St. Johns—H. Jacoby
 Colby—St. Johns—H. Mueller
 Collins—St. Pauls—P. Schoppe
 Corning—*St. Pauls—M. Schmidt
 Cudahy—Christ—J. Kusch
 Darlington—*Ev. Immanuel—P. A. Schuh
 Dorchester—Friedens—J. Bizer
 Durham—Bethlehem—S. Gonser
 Edgar—St. Pauls—F. G. Schuetze
 Elkhart—St. Johns—F. Zeh
 Elk Mound—Friedens—
 Erin—St. Pauls—C. Seidenberg
 Fall Creek—Ev. Luth. Friedens—
 Fillmore—St. Martins—H. Erber
 Fond du Lac—Friedens—C. Grauer
 Fort Atkinson—Friedens—R. Buelow
 Greenbush—*St. Johns—F. Zeh
 Hales Corners—*Immanuels—S. Gonser
 Hartford—St. Johns—A. Kuhn
 Hickorygrove—St. Johns—G. Krumm
 Jackson—St. Peters—G. Kucherer
 Jackson—*Friedens—G. Kucherer
 Jordan—Ebenezer—F. Klinschewsky
 Kewaskum—*Friedens—H. Barth
 Kohlsville—*St. Johns—J. Foesch
 Lancaster—Bethlehem—J. Haack
 Libertyridge—St. Pauls—E. D. Kiefel
 Lomira—*Evang. Friedens—C. Grauer
 Manitowoc—St. Johns—G. A. Winger
 Marinette—Friedens—P. Beecken
 Marion, Grant Co.—Imm.—G. Krumm
 Medford—Evang.—J. Bizer
 Marshfield—St. Pauls—G. Schmeisser
 Meeme—*St. James—Fr. Fuerst
 Menominee Falls—*St. Pauls—
 A. C. Ludwig
 Merrill—St. Stephens—M. Schmidt
 Merton—St. Johns—C. Seidenberg
 Milan—St. Johns—
 Milwaukee:
 —Bethel—E. Gehle
 —Christ—H. Niefer
 —Friedens—W. Schlinkmann
 —Glaubens—B. C. Schalow
 —Grace—P. E. Winger
 —Immanuel—P. Bratzel
 —St. Pauls—J. Merzdorf
 —Salem—D. Reichle
 —Tabor—E. J. Fleer
 —Trinity—F. G. Ludwig
 —Zion—G. Fischer
 Monroe—St. Johns—P. A. Schuh
 Mosel—*St. Marks—F. Fuerst
 Neenah—*Emanuels—E. Kollath
 North Milwaukee—*Christus—
 *P. Guenther
 Oconto—St. Pauls—*J. E. Schneider
 Oshkosh—Immanuel—P. Stange
 Oshkosh—St. Pauls—Th. Irion
 Perkinstown—Friedens—J. Bizer

Portage—Trinity—J. Reichert
 Port Washington—Friedens—S. Lefkovic
 Random Lake—Friedens—K. Kuenne
 Reedsville—Friedens—W. Leonhardt
 Rhine—St. Peters—P. Thomas
 Richfield—*St. James—P. Dietrich
 Ripon—*Ev. Lutheran—F. Kuether
 Rockfield—*Christ—P. Dietrich
 Rockfield—*Zoar—C. Fischer
 Russell—St. Pauls—F. Klingeberger
 Saukville—St. Peters—J. Schaefer
 Schleisingerville—St. Johns—E. Wilking
 Schofield—Friedens—G. F. Schuetze
 Scott—St. Pauls—J. Reichert
 Shawano—Friedens—P. Prell
 Sheboygan—Evangelical—E. Krueger
 Silvercreek—*St. Pauls—K. Kuenne
 South Germantown—*St. Johns—
 M. Rosenfeld
 South Milwaukee—St. Lucas—J. Kusch
 Stevens Point—Friedens—W. Werth
 Sussex—Zion—F. E. Winger, Sr.
 Tomah—Zion—R. Rami
 Town Hermann—St. Johns—F. Mohme
 Town Oakland—St. Johns—G. Recht
 Union—*Evangelical—J. Haack
 Waubeka—*St. Pauls—H. Erber
 Wausau—St. Pauls—E. Grauer
 Wauwatosa—St. Pauls—R. Grunewald
 Wayne—St. Pauls—F. Klinschewsky
 Whitewater—Friedens—R. Buelow
 Wisconsin Rapids—St. Johannes—
 J. Pauloweit

b) Michigan

Iron Mountain—
 Menominee—Trinity—P. Beecken
 Number of churches109

19. WASHINGTON MISSION DISTRICT

Everett, Wash.—Zion—H. P. Bloesch
 Gresham, Ore.—Zion—H. Gebhardt
 Payette, Idaho—Ev. Luth.—
 Alvin J. Munstermann
 Portland, Ore.—St. Pauls—J. C. Bitter
 Portland, Ore.—Friedens—
 Seattle, Wash.—St. Pauls—*John Hille
 Spokane, Wash.—First Ev.—
 E. Horstmann
 Walla Wala, Wash.—Friedens—
 Geo. Eichler
 Number of churches8

CANADA MISSION DISTRICT

Brown P. O., Man.—Ev. Immanuel—
 H. C. Dallmann
 Morden, Man.—Ev. Zion—H. C. Dallmann
 Winnipeg, Man.—First Ev. Luth.—
 H. M. Awiszus
 Winnipeg, Man.—St. Johns Ev.—
 H. M. Awiszus
 Number of churches4

MONTANA MISSION DISTRICT

Culbertson—Ev. Luth. St. Pauls—
 E. Stelzig
 Near Culbertson—Ev. Luth. Friedens—
 E. Stelzig
 Froid—Ev. St. Johns—E. Stelzig
 Fromberg, Mont.—Unorganized—
 W. M. Schuster
 Hardin—St. Pauls—A. C. Kroehler
 Joliet, Mont.—Unorganized—
 W. M. Schuster

Near Shepherd (Ev. Colony)—Ev. Im-
manuels—
Paul, Idaho—*Salem—W. Schmidt
Sugar Creek, Idaho—St. Pauls—
W. Schmidt
Worden—Ev. Luth. St. Pauls—
A. C. Kroehler
Number of churches10

MISSION STATIONS IN INDIA
RAIPUR DISTRICT
CENTRAL PROVINCES, INDIA

a) Bistrampur Station
Pastor & Mrs. F. A. Goetsch, Bistrampur,
Raipur District, C. P., India
Pastor Armin F. Meyer, Raipur, C. P.,
India
Pastor & Mrs. M. P. Albrecht, Bistrampur,
Raipur District, C. P., India.

b) Raipur Station
Pastor & Mrs. J. Gass, Raipur, C. P., India
Miss Elise Kettler, Raipur, C. P., India
Pastor Th. C. Seybold, Raipur, C. P.,
India
Miss Adele Wobus, Raipur, C. P., India
Miss Hulda D. Klein, Raipur, C. P., India

c) Baitalpur Station
Pastor & Mrs. John Schultz, Baitalpur,
B. N. Ry., via Bhatapara, C. P.,
India
Mrs. Helen Enslin Suger, Baitalpur,
B. N. Ry., via Bhatapara, C. P., India
Miss Lydia A. Kies, Baitalpur, B. N. Ry.,
via Bhatapara, C. P., India

d) Parsabhader Station
Pastor & Mrs. M. P. Davis, Baloda Bazar,
C. P., India

e) Mahasamudra Station

Pastor & Mrs. H. A. Feierabend, Mahasa-
mudra, Raipur District, C. P., India

f) Sakti Station

Pastor & Mrs. J. C. Koenig, Sakti Station,
Bengal Nagpur, R. W., C. P., India.

MISSION STATION IN HONDURAS

San Pedro

Pastor & Mrs. H. Auler, San Pedro Sula,
Honduras, C. A., via New Orleans
Miss Anna Bechtold, San Pedro Sula,
Honduras, C. A., via New Orleans
Pastor H. A. Dewald, San Pedro Sula,
Honduras, C. A., via New Orleans
Miss Gertrude E. Riecke, San Pedro Sula,
Honduras, C. A.
Mrs. Edith B. Melick, San Pedro Sula,
Honduras, C. A.

Number of Stations7

Unassigned

Mr. & Mrs. P. Hubert Konrad, c/o Rev.
F. A. Goetsch, Bistrampur, Raipur
District, C. P., India

On Leave of Absence

Miss Wilh. Diefenthaler, Oconee, Ill.
Pastor & Mrs. Theophil Twente, Levasy,
Mo.
Total number of missionaries to
the foreign field.....32
Total number of churches.....1343

LOCATION OF CHURCHES IN CITIES OF 10,000
INHABITANTS OR OVER

(Churches not named in this list were not reported to the editor).
The name of the city is given first, then name of church and address, and finally
the name of the pastor.

Alabama

Birmingham—St. Johns—21st & F Ave., South—A. S. Ebinger

Arkansas

Little Rock—St. Paul's—11th and Ringo Sts.—C. Fritsch

California

Los Angeles:

—Immanuel—337 E. Jefferson St.—O. Satzinger
—St. Paul's—Washington & Trinity Sts.—J. Nuesch
—Zion—111 N. Breed St.—Jon. Irion
—English Mission—

Oakland—St. Mark's—722 Filbert, betw. 7th & 8th Sts.—E. Baltzer
Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert
Pomona—St. John's—8th & Louisiana Sts.—J. E. Mangold
San Francisco:

—St. John's—Larkin St., betw. Broadway & Vallejo—F. Schlinkmann
—St. Luke's—15th, near Church St.—Alfred Meyer
—St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeier

Sacramento—Oak Park Sta.—1st Ev.—24th St. & Marshall Way—J. Lebart

Colorado**Denver:**

- Salem—Ninth and Sherman—G. A. Schmidt
- Friedens—45th & Lincoln—L. C. Boeker
- St. Paul's—W. 28th Ave. & Zuni St.—O. Wichmann
- Fort Collins—Immanuel—Remington & Olive Sts.—David F. Maul
- Greeley—St. Johns—4th Ave. & 11th St.—Ad. Woth
- Loveland—Bethlehem—E. 2nd and Taylor—E. Wagner

District of Columbia

- Washington—*Concordia—20th & G Sts., N. W.—C. W. Locher

Florida

- Jacksonville—Zions—8th & Walnut—G. E. Schulz
- Miami—Friedens—Palm & Flagler—O. Nussmann

Georgia

- Atlanta—St. John's—S. Forsyth & Garnett Sts.—W. Hauff

Idaho

- Boise—St. Paul's—817 Franklin St.—F. H. Freund

Illinois

- Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier
- Aurora—St. John's—5th St. & North Ave.—C. F. Baumann
- Belleville—Christ—26 N. West St.—C. R. Hempel
- Belleville—St. Pauls—123 W. B. St.—O. F. Pessel
- Belvidere—St. John's—Cor. Main and E. Madison—D. Jensen
- Bloomington—Friedens—Front & Lee Sts.—H. H. Bierbaum
- Blue Island—Friedens—Gregory & New—W. Uhrlandt
- Centralia—St. Peter's—W. 2nd & S. Cherry—Ph. Bassler
- Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller
- Chicago:
 - St. Andrew's—28th & Karlov Ave.—H. H. Moeller
 - Bethany—Irving Park Blvd. & Paulina St.—H. H. Dinkmeyer
 - Bethel—114th & State Sts.—J. Goebel
 - Bethlehem—Magnolia Ave. & Diversey Parkway—A. W. Fruechte
 - Christ—Francisco & Lexington Sts.—E. Rathmann
 - Eden—Gunnison & Leclair Ave.—G. A. Niedergesaess
 - Epiphany—Bradley Place & N. Robey St.—C. F. Weiss
 - Evang. Church of Peace (Auburn Highlands)—78th, betw. Laplin & Bishop Sts.—H. J. Brodt
 - First English Evangelical—3070 Palmer Square—L. Goebel
 - Friedens—N. 52nd & Justine Sts.—H. J. Brodt
 - Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne
 - Grace—S. Albany & W. 60th Sts.—J. J. Braun
 - Calvary—Central Ave. & Rice St.—R. B. Fiedler
 - Immanuel—E. 70th St. & Michigan Ave.—G. Hildebrand
 - Nazareth—Altgeld St. & Talman Ave.—A. Glade
 - Nicolai—N. Albany & Barry Ave.—G. Pahl
 - Oak Park—Evangelical—Z. Egartner
 - St. John's—Moffat St. & Campbell Ave.—B. H. Leesmann
 - St. John's (N. S.)—Garfield & Mohawk Sts.—Alfr. E. Meyer
 - St. Luke's—W. 62nd & Green Sts.—Theo. Papsdorf
 - St. Mark's—W. 35th & Lowe Ave.—W. Gaertner
 - St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke
 - St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister
 - St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn
 - St. Peter's—Cortez & Oakley Aves.—H. E. Lambrecht
 - St. Peter's (South Chicago)—Ave. L. & E. 103 St.—W. Breitenbach
 - Philippus—W. 36th St. and S. Seeley Ave.—A. Fleer
 - St. Stephen's—Karlov & Wabansia Aves.—B. C. Ott
 - Salem—228 W. 25th St.—Jos. A. George
 - Salem Mission—6813 S. Emerald Ave.—Jos. A. George
 - Tabor—Leamington & Belle Plaine—F. W. Schroeder
 - Timothy—Belmont Park—T. Falk
 - Trinity—22nd Place & Robey St.—Julius Kircher
 - Zion—Ashland Ave. & Hastings St.—C. A. Koenig
 - Zion—(Auburn Park), W. 80th & Normal Sts.—Alf. Menzel
 - Zion—(Washington Heights), Throop & 100th Sts.—M. Lienk
 - Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—R. Mernitz
 - Collinsville—St. John's—Cor. Clay & Seminary Sts.—H. J. Bredehoeft

Danville—St. John's—E. Main & Buchanan Sts.—A. N. Mayer
 Du Quoin—St. John's—20 S. Hickory—W. B. Weltge
 East St. Louis—Immanuel—14th St., betw. State & Illinois Blvd.—E. R. Jaeger
 Elgin—St. Paul's—Center & Division Sts.—Th. F. Bierbaum
 Evanston—St. John's—Wesley & Crain—T. Munzert
 Freeport—St. John's—104 Union St.—C. Hoffmann
 Granite City—St. Peter's—21st & C Sts.—Rob. Kofer
 Highland Park—St. John's—Greenbay Rd. and Homewood Ave.—F. Holke
 Kankakee—St. John's—195 N. Entrance Ave.—H. Meier
 Kewanee—St. Peter's—W. Central Blvd. & Grove St.—G. D. Fleer
 La Salle—Ger. Prot.—841 Fourth St.—F. C. Krueger
 Lincoln—St. John's—Union & 5th Ave.—G. S. Gerhold
 Marion—926 W. Cherry St.—F. W. Budy
 Mattoon—Zion—216 N. 21st St.—C. F. Kniker
 Moline—*St. Paul's—E. A. Irion
 Murphysboro—St. Peters—15th & Spruce—
 Pekin—St. Paul's—Seventh & Ann Eliza Sts.—A. Zimmermann
 Quincy:
 —Ev. Salems—9th & State—H. J. Leemhuis
 —St. Peter's—9th & York Sts.—A. Warskow
 —St. Paul's—929 Monroe St.—J. C. Rieger
 Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolf

Indiana

Elkhart—St. John's—Harrison & 3rd—E. H. Spathelf
 Evansville:
 —Bethel—Cor. Jefferson Ave. & Garvin St.—E. Kockritz
 —*St. John's—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel
 —St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Pister
 —St. Matthew's—Avondale—Walter A. Scheer
 —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas
 —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider, Ph. D.
 Hammond—Immanuels—348 Sibley—C. Schaeffer
 Indianapolis:
 —Friedens—Parkway Ave. & Alabama St.—
 —St. John's—Sanders & Leonard Sts.—E. A. Piepenbrock
 —St. Paul's—Ashland Ave. & 13th Sts.—J. Frohne
 —Zion—North & New Jersey Sts.—F. R. Daries
 Lafayette—St. John's—Elizabeth & Eleventh Sts.—Hans Zumstein
 La Porte—St. Paul's—Cor. Lincoln Way & Perry St.—G. G. Bratzel
 Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion
 Mishawaka—St. Andrews—112 W. Third St.—O. C. Laubengayer
 New Albany—St. Marks Evang.—Spring St., betw. Bank & E. 3rd St.—F. A. Meusch
 South Bend—St. Peter's—415 Lasalle—Hugo Weichelt
 South Bend—Zion—S. St. Peter & E. Wayne Sts.—W. Goffeney
 Terre Haute—St. Paul—Cor. 12th & Eagle—J. C. Hansen
 Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck

Iowa

Burlington:
 —First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher
 —St. Luke's—Cor. 14th & South Sts.—W. Marten
 —Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann
 Creston—St. John's—Fremont & S. Maple Sts.—J. E. Birkner
 Council Bluffs—St. John's—Union & Pierce Sts.—A. Kniker
 Ft. Madison—St. John's—4th & Walnut Sts.—F. E. J. Schenk
 Keokuk—St. Paul's—11th & Exchange Sts.—A. H. Bisping
 Marshalltown—Friedens—S. 4th & Linn—M. J. Dammann
 Muscatine—Ev. Prot.—Sycamore, betw. 3rd & 4th—F. Rodenbeck

Kansas

Atchison—Zion—Ninth & Santa Fe—
 Kansas City—Zion—645 Orville—A. A. Kitterer
 Lawrence—St. Paul's—831 Illinois St.—Wm. Esser
 Leavenworth—Salem Evangelical—Second at Fifth—N. Rieger
 Topeka—St. Paul's—3rd & Hancock Sts.—Fr. Bemberg
 Wichita—Friedens—Corner First & Madison—M. L. Kramer

Kentucky

Henderson—Zion—First & Ingram—F. W. Pfitzer
 Louisville:
 —Bethlehem—6th, near Hill St.—
 —Christ—Barrett & Breckenridge Sts.—W. Krueger
 —Immanuel—Transit & Bardstown Road—E. C. Sinning

—St. James—Bennet St. & Woodruff Ave.—H. Kettelhut
 —St. John's—Clay & Market Sts.—S. A. John
 —St. Luke's—W. Jefferson, near 19th St.—P. R. Zwillig
 —St. Matthew's—611 E. St. Catharine—L. Hohmann
 —St. Paul's—East Broadway, near Brook St.—W. F. Mehl
 —St. Peter's—W. Jefferson, near 13th St.—F. Hausmann
 —Parkland—26th St. & Grand Ave.—
 —West Louisville—41st & Hermann Sts.—W. J. Bartels
 Newport—St. Paul's—24 East 8th St.—P. Wiggemann
 Owensboro—Zion—D. Blasberg
 Paducah—Unity—5th betw. Clark & Adams—

Louisiana

New Orleans:

—First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker
 —Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius
 —St. John's—Belfast & Joliet Sts.—H. J. Neumann
 —St. Matthew's—Dante & Elm Sts.—L. Schweickhardt
 —St. Paul's—Elenora & Patton Sts.—Theo. Tillmanns
 —Salem—Camp & Milan Sts.—P. M. Schroeder

Maryland

Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper

Baltimore:

—Christ—Bacon & Decatur Sts.—*Chas. F. Brandt
 —St. John's Concordia—Walbrook Ave., near Payson St.—E. J. F. Dettbarn
 —*Friedens—Chester St., near Orleans St.—F. A. Giese
 —Huber Memorial—Gorsuch, near Kennedy Ave.—P. L. Schmidt
 —Morrell Park—10th & James Sts.—E. J. Paetzold
 —*St. John's—Lombard & Catherine Sts.—F. C. Rueggeberg
 —St. Luke's—Henrietta & Eutaw Sts.—F. H. Klemme
 —St. Matthew's—Fayette St. & Central Ave.—D. Bruning
 —*United Evangelical—East Ave. & Dillon St.—W. Batz
 Frostburg—Zion—E. Main St., betw. Bowery & Grant Sts.—K. Buff

Michigan

Adrian—Immanuels—McVicar & E. Church—John Schaible
 Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann
 Chelsea—St. Paul's—Summitt, betw. Main & East—P. Grabowski

Detroit:

—Bethany—Seminole & Waterloo Sts.—A. Martin
 —Bethel—Linwood & Lothrop Sts.—R. Niebuhr
 —Christ—Roosevelt & Myrtle Sts.—Theo. Jud
 —Immanuel—Livernois & Vernor Sts.—A. W. Bachmann
 —Highland Park—Salem—36 Leslie Ave.—West of Hamilton Blvd.—W. Emigholz
 —St. John's—Russell & Chestnut Sts.—H. Horny
 —St. Luke's—Rohus & Warren Aves.—L. Kleber
 —St. Mark's—Dix & Military Aves.—A. Mallick
 —St. Matthew's—Concord & Stuart—O. C. Haass
 —St. Paul's—17th & Rose Sts.—W. Howe
 —St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg
 —Trinity—Fort St., near Woodmere Ave.—R. J. Beutler
 —Zion—Lawndale & Cahalan Aves.—F. A. Simon
 Grand Rapids—St. John's—Mt. Vernon Ave., near W. Bridge St.—R. Schreiber
 Jackson—St. John's—S. Mechanic & E. Biddle Sts.—W. H. Alber
 Lansing—St. Paul's—N. Walnut & Genesee Sts.—G. Krause
 Marine City—St. John's—171 Backus Ave.—H. E. Totzke
 Muskegon—St. John's—Cor. Pine & Diana Sts.—G. Bohn
 Mt. Clemens—Zion—New & Pine—F. A. Roese
 Owosso—St. John's—Washington & Oliver—G. H. Webbink
 Pt. Huron—St. John's—Cor. Pine & 7th—J. Wulfman
 Saginaw—St. Mark's—111 S. 3rd Ave.—A. Grabowski
 St. Joseph—St. Peter's—Pearl & Church Sts.—F. W. Buehler
 St. Joseph—Zion—F. C. Schmidt
 Wyandotte—St. John's—4th & Chesnut—A. Schmid

Minnesota

Bemidji—St. Paul's—Sixth & America—H. Radloff
 Duluth—St. Paul's—10th Ave. E. & 3rd St.—W. F. Kamphaenkel
 Faribault—St. Luke's—8th Ave. & 8th St.—T. Kettelhut
 Little Falls—St. John's—3rd & 4th Ave., Northeast—L. Denninghof
 Minneapolis:
 —St. John's—16th Ave. & 3rd St., North—T. Herrmann
 —Faith—First Ave. S. & E. 43rd St.—E. Crusius

—Friedens—24th Ave. N. & Ferrant Pl.—A. F. Koelling
 Rochester—Ev. Friedens—N. Broadway & 7th St. N. W.—W. W. Bunge
 St. Cloud—Friedens—8th Ave. & 4th St. S.—G. Mayer
 St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch
 St. Paul—St. John's—King & Orleans—W. J. Witt

Mississippi

Biloxi—First Evang. in Mississippi—Jackson and Thomas Sts.—G. L. Hoffmann

Missouri

Boonville—Evang.—704 Spring St.—Fred Stoerker
 Cape Girardeau—Cor. Ellis & Merriwether Sts.—R. Lehmann
 Independence—St. Luke's—Main & Farmer Sts.—P. Moritz
 Jefferson City—Central—721 Washington St.—E. W. Berlekamp
 Kansas City—St. Peter's—1323 Oak St.—J. Sauer
 Kansas City—St. Paul's Evang. Mission—Topping Ave. and 14th St.—Rev. C. Enders
 Sedalia—Evangelical Immanuel—Vermont & 4th St.—H. Vieth
 Springfield—St. John's—W. Scott & N. Main Sts.—A. Limper
 St. Charles—St. John's—5th & Jackson—H. Thomas
 St. Joseph:

—Ev. St. John—Ohio & Prior Ave.—
 —Evangelical Zion—9th & Jule Sts.—F. C. Klick

St. Louis:

—Bethany—Rosalie & Red Bud Ave.—Fred H. Krafft
 —Bethesda—Hoffmeister & Dammert Aves.—H. Schirneker
 —Bethel—Garrison & Greer Aves.—J. P. Meyer
 —Bethlehem—5601 Southwest Ave.—K. W. Nottrott
 —Caroline Mission—1821 Hickory St.—A. E. Binder
 —Christ—Bellvue & Brun Aves.—J. Varwig
 —Ebenezer—2921 McNair—H. F. C. Haas
 —Eden-Immanuel—Euclid & Maple Aves.—K. Schneider
 —Emmaus—Chouteau & Tower Grove Aves.—K. Pleger
 —Evangelical (Carondelet)—Michigan & Koeln Aves.—Ed. Bleibtreu
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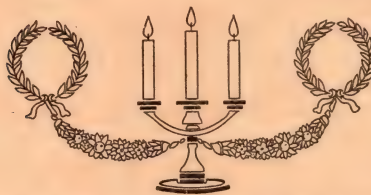
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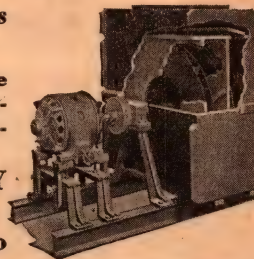
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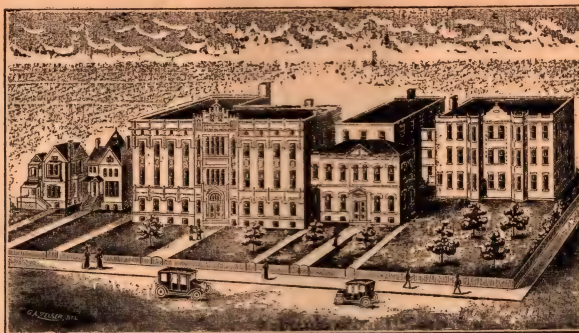


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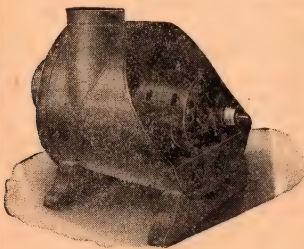
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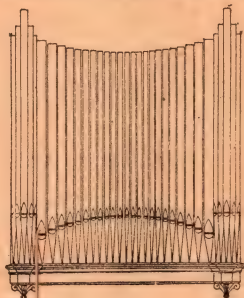
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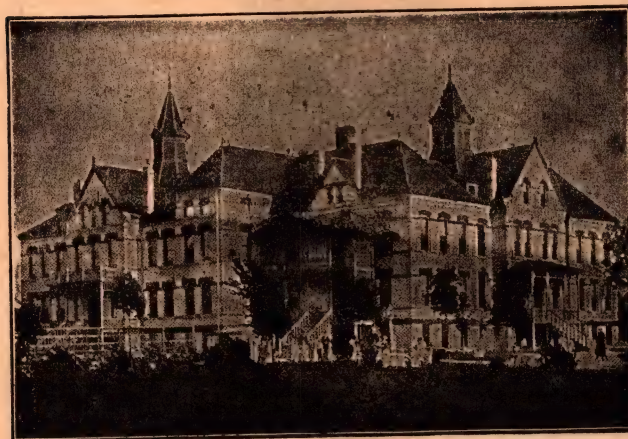
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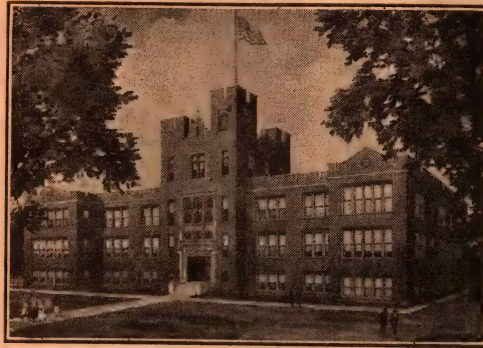
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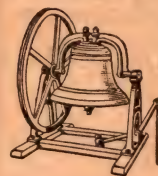
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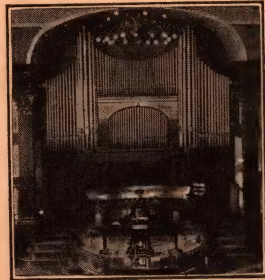
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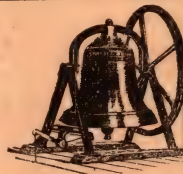
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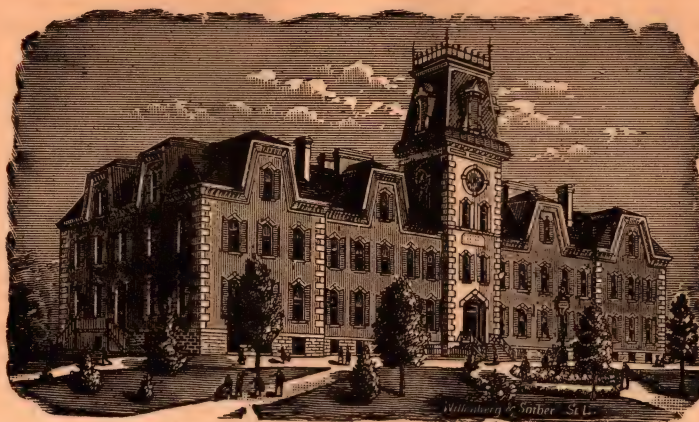


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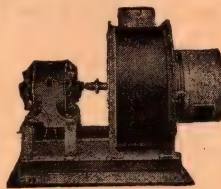
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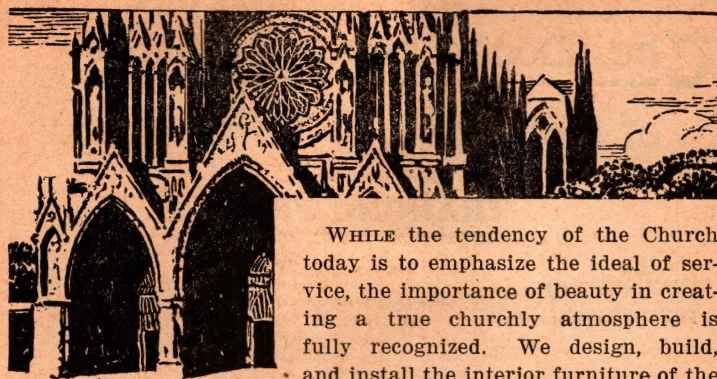
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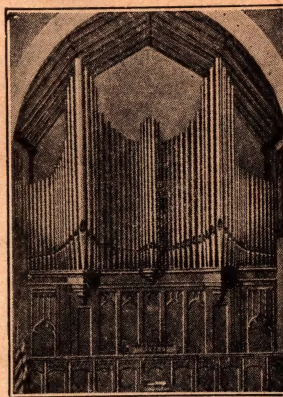
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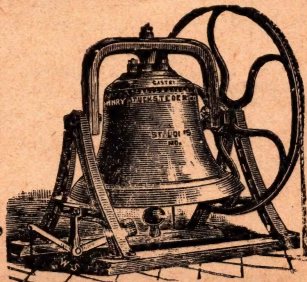
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I will seek
that which was
lost, and will bring
back that which was
driven away, and
will bind up that
which was broken,
and will strengthen
that which was sick;
but the fat and
the strong I will
destroy; I will
feed them in
justice.

EZEKIEL 34:16